

THE HARBINGER OF LIGHT

A MONTHLY JOURNAL
DEVOTED TO
**PSYCHOLOGY, OCCULTISM,
AND
SPIRITUAL PHILOSOPHY.**

Founded in 1870 by Mr. W. H. Terry.

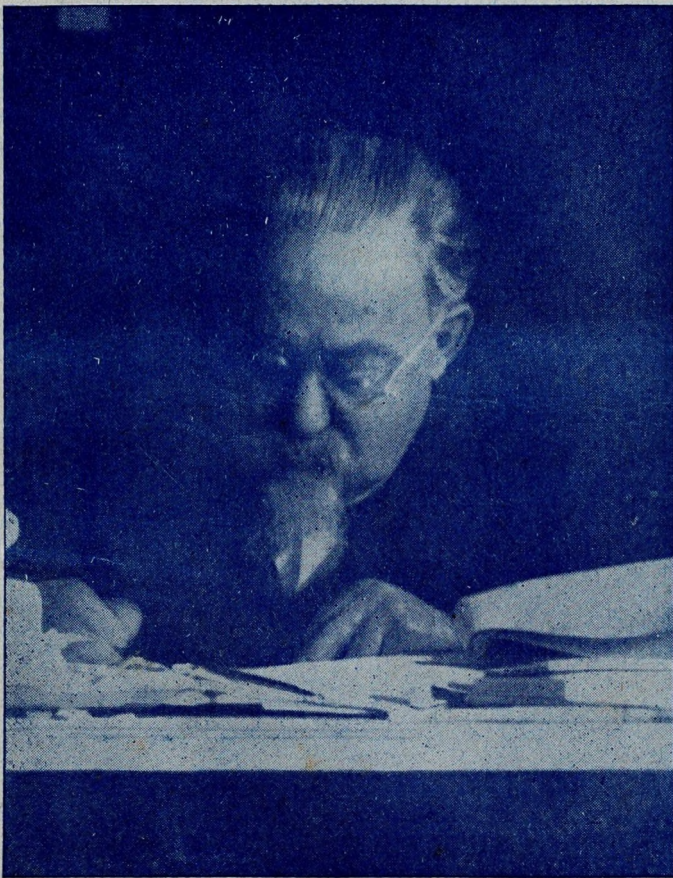
"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright.

Vol. 36 No. 447.

MELBOURNE, MAY 1st, 1907.

SIXPENCE.



PROFESSOR CAESARE LOMBROSO,
World-famed Scientist and Distinguished Convert to Spiritualism.

T. WEBSTER, L.D.S., M.A.C.D
Dental Surgeon.

Crown and Bridge Work a Specialty.

306 QUEEN'S PARADE, CLIFTON HILL.

The Paris School of Millinery.

Classes Daily from 10s 6d. Quarter.

MADAME LE GRÉSLEY

(Oldest Established School of Millinery in Melbourne),
292 BOURKE ST., MELBOURNE.

(Over Sutton's).

Upstairs—Take Lift.

Send for Cards.

The Health Record,

Formerly The Psycho-Therapeutic Journal.

The only English periodical devoted exclusively to the Rational Consideration of **Hypnotism, Suggestion, Mental Science, Will Power, Human Radiations, Drugless Healing,** and the Treatment of Diseases by Psychic and Mental Processes, with due regard to the Natural Laws of Health.

Annual Subscription, 4/-; Single Copies, 4d. Post Free.

3 Bayley Street, Bedford Square, London, W.C.



W. DONAHAY,

181 COLLINS STREET, MELBOURNE (Above "The Argus" Office.)
OPHTHALMIC AND GENERAL OPTICIAN.

Accurate Sight Testing. Perfect Frame Fitting. Expert Refractionist.
Oculists' Prescriptions Carefully Attended to. Repairs Promptly Effected.

Our Prices are to Scale and Reasonable.

DO YOU WANT HEALTH?

Then health awaits you at the

Psycho-Therapeutic Institute,

110 Drummond Street (City end), MELBOURNE.

J. McLEOD CRAIG, MENTAL & MAGNETIC HEALER.

Nervousness, Throat and Chest Troubles, Failing Eyesight, Sciatica, Rheumatism, Kidney and Liver Troubles cured by the Magnetic Touch and spoken word.

Deafness Cured after 20 years.

You can interview the people who are having their Hearing Restored Without Drugs or Operations.

Our Psychic Band of Healers can cure you in your own home if you cannot come to us.

Psychic Diagnosis by Appointment.

Hours of Consultation: 10 till 6 (Saturdays excepted.)

Three Valuable Books.

SEEING THE INVISIBLE.

Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena; by JAMES COATES, Ph.D., F.A.S.; with five plates. 6s., postage 4d.

THE PRACTICAL HYPNOTIST.

Concise Instructions in the Art and Practice of Suggestion; Applied to the Cure of Disease, the Correction of Habits, Development of Will-Power and Self-Culture; by JAMES COATES. 1s. 3d.; postage, 2d.

AFTER DEATH.

A Personal Narrative. Being a New and Cheaper Edition of "Letters from Julia." By W. T. STEAD. 1s. 3d.; postage, 3d.

MELBOURNE.

E. W. COLE, Book Arcade

333 & 346 George St., SYDNEY.
67 Rundle St., ADELAIDE.

T. W. BULL, Medical Disease Reader
and Herbalist.President of the Australian Union of Herbalists, Regd. Etab. 20 years.
Successor to MR. G. SPRIGGS.Diagnosis of Complaints & Symptoms given from personal interview, or letter
enclosing a lock of Patient's Hair without any information being asked for.
Hours: 10 to 4 daily and Thursday evening 6 to 8. Saturday out of town.Fee 10s. in Advance. Returned if Patient is not satisfied.
8 Brunswick Street South, East Melbourne
(Near St. Patrick's Cathedral).**MRS. H. A. RISING, MEDICAL CLAIRVOYANT.**DISEASES accurately Diagnosed; undoubted Testi-
monials. A lock of hair and fee 10/6.Address—"JESSAVILLE," St. Kilda Road,
Near Raleigh Street, Melbourne.
(Name on Gate).

Testimonials can be seen on application.

R. B. DAVIS & CO.,Estate and Insurance Agents,
Have opened AUCTION ROOMS at their Premises,
300 BRUNSWICK ST., FITZROY.

Weekly Furniture Sales Held.

Outside Furniture & Property Sales Conducted.

Furniture Bought for Cash.

TEL. 2868.

Woman Know Thyself.**Woman Know Thyself.****Woman Know Thyself.**

A Home Book of

Tokology, Hygiene, and Education.
For Maidens, Wives, and Mothers.A Clean and Clear Exposition of Nature's Laws and
Mysteries. By J. H. Greer, M.D. Fully Illustrated.
510 Large Pages.

Only 6s., Post Free.

Only 6s., Post Free.

Securely Packed.

From . . .

COLE'S BOOK ARCADE, Melbourne.

Auckland Society for Spiritual Progress.

(REGISTERED).

CENTRAL HALL, COOKE STREET.

Services every Sunday at 3 and 7 p.m.

President—MR. DAVID FOX. Speaker—MRS. HARRIS-ROBERTS.
All correspondence to be addressed—19 Picton-st., Ponsonby,
Auckland.**MRS. TOM. GRAHAM,**

Certificated Midwife,

73 GEORGE STREET, FITZROY,

Receives Patients. Doctor in Attendance if required.

First Class Accommodation. Terms Moderate.

MRS. W. J. McLENNANmay be seen between the hours of 2 and 5 p.m.
at "PROSPECT,"**173 PARK ST., PARKVILLE,**
on Tuesdays, Thursdays, and Fridays.

Arrangements for Meetings will be announced shortly.

Mrs. R. E. STEEL,**Astrologian,**

May be consulted on all matters relating to daily life.

Absolute secrecy guaranteed.

Questions answered by the Stars, Fee 2/6.

Nativities cast from 5/- to £2/5/-.

Lessons given personally or by correspondence.

Terms Moderate.

Address: 92 ELIZABETH STREET, SYDNEY.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

OBJECTS:

"The Investigation and Advancement of Spiritual
Truths and Purposes."The V.A.S. Conversazione will take place on Monday,
May 13th, at 8 p.m.Speaker—**Dr. J. M. PEEBLES, M.D., M.A., Ph.D.**
Subject—"Re-incarnation."

Dorcas Meeting, Tuesday, 21st May, at 3 p.m.

Conference Class—MR. DONAHAY, Leader, Sunday Mornings,
11 a.m.Sunday Services, 7 p.m., Austral Hall, Victoria Street.
Speaker—**Dr. J. M. PEEBLES, M.A., M.D., Ph D.**V.A.S. Seances May 7th, Psychic, **Mr. MacLeod Craig.**
May 14th, ,, **Mrs. Morrison.**
May 23rd, ,, **Mr. Moorey.**Subscription (which entitles Members to the use of Room and
access to Library), 2s. 6d. per quarter; with use of Lending
Library, 5s. Catalogues free.

M. J. BLOOMFIELD, Hon. Sec.,

117 Collins Street, City.

The Melbourne Progressive Spiritualistic LyceumOddfellows' Hall, corner Russell and Victoria Streets
(Opposite Trades Hall).SUNDAY SERVICES:—Morning, Lyceum Session at 11;
Mediums' Meetings on alternate Sundays at 3 p.m.;
Evening Lectures at 7. Speaker (see advertisement
daily papers).Subscription, 2/6 per quarter secures a voice in the
management and the use of a Library of 1,000 volumes,
comprising the standard works on Spiritualism,
Mediumship and kindred subjects.Investigators can obtain further information and
free literature, how to form circles for psychic develop-
ment, etc.; also the addresses of reputable mediums,
by applying to the Secretary.

A. SHIPWAY, Hon. Sec.,

38 Capel-st., North Melbourne.

WELLINGTON ASSOCIATION OF SPIRITUALISTS, Registered.

NEW CENTURY HALL, KENT TERRACE,

Public Meetings every Sunday at 7 p.m. Friday at 8 p.m.

Children's Lyceum at 2.30.

All country visitors made welcome. The Society has a splendid
Lending Library.

W. McLEAN, President.

C. A. WHITNEY, Sec.

AUCKLAND ASSOCIATION of SPIRITUALISTS

Registered.

Oddfellows' Hall, Pitt Street.

PUBLIC MEETINGS EVERY SUNDAY, AT 7 P.M.

All communications to be addressed: "Oak House, Hobson-st.,
Auckland."

President: W. AGGERS.

Secretary: F. LANCASTER.

The Harbinger of Light.

MAY 1, 1907.

CONTENTS:

Editorial Notes.....	915-3
Professor Cesare Lombroso (Portraits).....	9154-6
Our Foreign Exchanges.....	9156-7
Mr. T. W. Stanford's Séances with the Medium Charles Bailey.....	9158-60
An Unsolved Mystery (Illustration).....	9160
SUPPLEMENT: Photo. Reproductions of "Apports" at the Bailey Séances.....	9161
Spirit Photography.....	9162-3
Dr. Peebles in Melbourne.....	9164
Mrs. Alleyn (Portrait)..... 9163; Dr. J. B. Funnell (Portrait).....	9164-5
Dr. Hodgson's Messages to Professor Hyslop.....	9165
Auckland Association of Spiritualists.....	9166
Spiritualism in Classical Antiquity.....	9167
Thought Reading: The Zancigs, etc.....	9167-8
Reports of Spiritualistic Associations.....	9168
Correspondence:—Psychic Experience at the Antipodes.....	9168
Personals.....	9168

EDITORIAL NOTES.

It seems as if the time has arrived when a decisive word should be said about the necessity for scientific investigation of physical phenomena. Many who have arrived at the conviction that death is but the portal to the fuller spiritual life awaiting us when freed from our mortal bodies, are apt to forget that the majority of people have not gained this assurance, and that it is the scientific exposition of unseen forces outside our own consciousness that is likely to revolutionise contemporary thought. Minot G. Savage said in one of his delightful books that, when once you have evidence of a power outside yourself, then the Rubicon is passed and you can start on the road of spiritual development. But for the physical phenomena given through Eusapia Palladino it is probable that Professor Lombroso, one of the most distinguished scientists of Europe, would still be the dense materialist that most professional men, especially doctors, are. One craves to give the knowledge to the world that will not only glorify present everyday existence but give the consolation to mourning hearts that cannot be found elsewhere. It is useless to deny that orthodoxy fails to supply this. Letters of grief-stricken parents and my own experience supply ample proofs to the contrary. Many brought up in the best Christian homes are simply as ships without an anchor when some sudden bereavement turns their noonday brightness to blackest night. It is a work worthy of the greatest minds among us then to demonstrate to the world those unseen potencies that, as in the case of Lombroso, produced casts in a few minutes that would take a sculptor a month to accomplish, or, as at the Bailey séances, can grow a plant 18 inches high in the short space of a sitting, or defying ordinary methods of transportation place on the table an "apport" like the one that forms the supplement to this issue.

Those who have read "Rigid Tests of the Occult," a record of séances with Charles Bailey by a leading medico of Sydney, will remember how he owes his belief in a future life to these very séances whose importance some would decry. This gentleman, like Dr. Hodgson, began many years ago as a fraud hunter, and says "I commenced my investigation through Mr. Bailey steeped in varied theories of the non-spiritistic though occult origin of such manifestations . . . As regards the great question of a hereafter, I was still imbued with a spirit of agnosticism. Long before that investigation was at an end, I was forced by the logic of facts and the light of reason and common sense into a firm conviction of life beyond the grave." The great value, however, of phenomena of this kind is to show that what we call "matter" is not the solid unchangeable thing people generally suppose it to be. And it is just here that science is so rapidly approaching the psychic world. Every fresh discovery makes it a fact capable of scien-

tific proof that electricity is the base of all matter. This universe is indeed alive and we ourselves are a part of it, something that cannot be done without. In that remarkable work, "Proofs of Life after Death," by Robert J. Thompson, he brings this oneness of ourselves with the great Cosmic Mind into clearest view in his chapter "Immortality from New Standpoints." This consciousness of the One Mind would indicate he says "that living things are physiologic and psychologic organs within the one organism, and you or I are functional parts of the one infinite mechanism."

To read and understand theories of this kind is to bring us very close to Gospel teaching. If we are

"All but parts of one stupendous whole
Whose body nature is, and God the soul,"

then it is true as Jesus taught "that even the very hairs of your head are all numbered," and that even one sparrow "is not forgotten before God." As Dr. Channing said in the address given in April number "I am afraid we do not realise our great and noble status in the universe. There are many people who think they are only an atom and the world could do well without them, but let such be assured that no matter how weak and helpless, we are necessary in the great universe over which Divine Intelligence presides." And so these great themes bring us to the simplicity of Gospel teaching, make the Life Beyond a reality to us and a logical and necessary sequence to this one. A grief-stricken mother wrote to me the other day, "I think I know all your writing by heart for it seems all so *real* to me. I cannot bear to think that my beloved boy is so changed as to be quite unlike what we remember, and I would give much to know something of the life over there." Ah, if I could but give this assurance to all my readers. It is for this I write each month as much as words will convey concerning the great affirmations of immortality that Spiritualism alone can give. It is for this I urge people to examine for themselves every psychic phenomenon and above all to develop their own spiritual natures by lives of Love and Service. Without this "our labour is in vain."

It is a noticeable thing that those who pass over and come to realise what spiritual life means invariably regret that they had not more fully recognised this when on earth. Dr. Hodgson, in a communication to Professor Hyslop, wishes he had studied the spiritual side of his investigations as closely as the scientific. Tests are absolutely useless if they only awaken curiosity for something still more wonderful. One who had passed through great tribulations, who had also come out of Materialism and Agnosticism into the full radiance of the spiritual life, wrote me lately, "It is marvellous that this psychic 'awakening' should have brought me back from the sphere of scepticism and denial to the essential religion of Christ. I can see that I have always been religious in the true sense, but it was the substitution of dogma in the place of love and condemnation instead of sympathy in professors of religions that revolted me. . . One gets quite intoxicated with the glory of things—the sea, the sky, the spreading landscape, the trees, the flowers, the stars at night! There is everywhere a subtle influence that even gives you an answer from a distant star—Life has become 'a perpetual benediction.'" To be thus At One with the Universal Mind is the goal set before us by the world's great Teachers. Jesus' declaration "I and My Father are one" loses then all sacerdotal meaning and expresses a spiritual condition open to all who enter the Path that leads to Eternal Life.

PROFESSOR CAESARE LOMBROSO.

World-famed Scientist and Distinguished Convert to Spiritualism.

BY MRS. CHARLES BRIGHT.

Perhaps the most prominent European scientist who has during the last decade given in his adhesion to the truth of Spiritualism is Professor Cesare Lombroso. For the greater part of his life he has been the acknowledged leader of that important branch of scientific research which endeavours to show that thought is but a direct emanation from the brain, and that the manifestations of genius as well as of crime are originated by physical abnormalities as explained in his published volumes "Man of Genius," "Criminal Man," and "White Men and Coloured Men." "Until the early nineties," as he says in his article "Why I am a Spiritualist," contributed to the *Grand Review*, there was no fiercer nor more obstinate opponent of Spiritualism than himself. His invariable reply to all who urged him to study so-called spiritualistic phenomena was that any manifestation of force without matter or functions without organs was not for a moment to be thought of seriously. He was, moreover, as he pointed out, on the threshold of that age when we all tend to refuse novelty, be its truth ever so evident. Years of struggle with the adversaries of his theories on the origin of crime had almost exhausted his combative faculties, and he was averse to take the initial steps in a path which might lead him to fresh battlefields.

HIS FIRST CONTACT WITH SPIRITUAL FORCES.

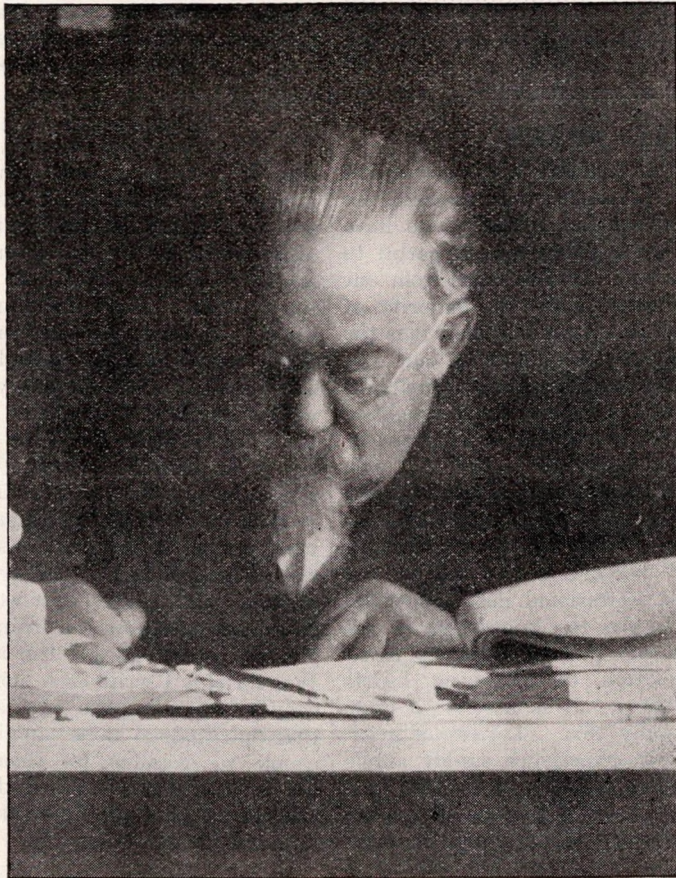
It was about 1892 that Professor Lombroso was summoned to attend professionally the daughter of a man holding high office in Turin. And here Lombroso shall tell in his own words what he witnessed. "The girl, who at the time was passing through a critical period of life, had been suddenly attacked," he tells us, "by violent hysteria, with symptoms of which neither physiology nor pathology could furnish any clear explanation. At times, for instance, she completely lost the faculty of sight, so far as her eyes were concerned, but was able to see with the tip of her ear! When her eyes were completely covered with bandages she was able to read some lines of a page held before her ear. If the rays of the sun were directed on her ear by means of a lens, she was as much dazzled as if the light had been directed to her eyes; she protested loudly that she was being blinded! Subsequently, her sense of taste was transplanted to her knee, her sense of smell to her toes. She also exhibited telepathic and premonitory phenomena that were extremely curious. In this way she could see her brother at a moment when he was in the wings of a music hall, at a distance of a kilometre from her room. Though the spectacle was one she had never seen, she described with precision the costumes of all the *danseuses*. Continually, when her father was on

his way home, she, though in a room with closed windows, felt his approach while he was yet several hundred yards away. With mathematical accuracy she was able to prophesy what was about to happen to her. Thus, on one occasion, she declared that exactly a fortnight thence, at nine o'clock, she would completely lose the faculty of walking. And so it fell out to the minute. Another time she said:—'At midday, in a month and three days from to-day, I will be taken with an irresistible desire to bite.' Thenceforth I kept her under constant observation, seeking by every possible subterfuge to divert her attention. At my instigation every clock and watch in the house was stopped, in order that she might thus be kept in absolute ignorance of time. In spite of these precautions, on the day and at the very hour she had predicted, she was seized by a desire to bite, and she could only be appeased when she had torn up with her teeth several pounds of newspaper,

the fragments of which appeared to fill the room. Her paralysis, she declared, would be cured by the application of aluminium. It was in vain we attempted to deceive her by employing other minerals which more or less resembled aluminium. When, at length, we found the particular mineral which very few persons in town knew anything about then, and the girl herself less than the rest, she grew better." It was in vain that Lombroso racked his brain for some plausible explanation of these facts, and then he says it suddenly occurred to him that there might be possibly something in Spiritualism which could explain the matter.

HIS FIRST EXPERIMENTS.

In an interesting article contributed to the "Annals of Psychological Science," of July, 1906, by Ernest Bozzano, on "Caesare Lombroso and



PROFESSOR LOMBROSO.

'Supernormal Psychology' some interesting data concerning his gradual awakening to the truth of psychic phenomena appear. On the celebration of the scientific jubilee of Lombroso at Turin last year, amidst much élat, a book was published containing the opinion of many Italian and foreign savants concerning the illustrious psychiatrist and anthropologist, and the task of discussing the work of Lombroso in connection with metapsychical phenomena was entrusted to Ernest Bozzano, the matter of which forms the article in the "Annals of Psychological Science." As far back as 1888, Bozzano tells us, Lombroso had written an article in a leading scientific journal in which he pointed out that for nearly twenty years he had been considered mad by his contemporaries for certain discoveries that even now the Academic world laughs at—such as criminal anthropology, hypnotism, and kindred subjects. "Who knows," he went on, "whether I and my friends who laugh at spiritism are not in error also?" These words attracted the notice of Cavaliere Ercole Chiaia, of Naples, who in the same journal addressed a letter to Professor Lombroso inviting him to be present at some experimental sittings. It was not, however, till some years later that he took part at Naples in a séance with

Eusapia Palladino in company with three eminent professors and five doctors. Lombroso had insisted on certain conditions. He chose the place of meeting, designated those who were alone to be present, and fixed himself the day and hour for the experiments. At the same time the most rigorous methods of control were thought out and put into operation. Notwithstanding all this, unexpected incidents occurred with Eusapia Palladino's mediumship. Everything was in full light, and among other things the phenomena of transportation and movement of objects at a distance were forthcoming, and under such conditions as to afford no room for doubt. Professor Lombroso was profoundly impressed by what he had seen, and in a letter to Dr. Ciolfi, the reporter of the sittings, which has been widely read, said:

"I am ashamed and grieved at having opposed with so much tenacity the possibility of the so-called spiritistic facts. I say the facts, because I am still opposed to the theory. But the facts exist, and I boast of being a slave to facts."

This recalls Dr. Alfred Russel Wallace's early experience. In his "Miracles and Modern Spiritualism," Dr. Wallace says: "The facts beat me. They compelled me to accept them as facts long before I would accept the spiritual explanation of them; there was at that time 'no place in my fabric of thought into which it could be fitted.'" In the years that have passed since Professor Lombroso's first experiment he has travelled far afield in spiritual things, culminating in his recent article in the *Grand Review* "Why I became a Spiritualist," which has found readers all over the world.



EUSAPIA PALLADINO.

With the exception perhaps of Mrs. Piper, whose mediumship is more of the mental order, no medium's name has been more prominently before the world than that of Eusapia Palladino, an Italian woman of humble birth and with no educational advantages. Dr. Richet, Sir Oliver Lodge, and many leading scientists of Italy have had innumerable test sittings with her, any suspected fraud always resulting in the opinion of men like Sir Oliver Lodge, who has publicly affirmed his confidence in her, and others capable of judging, to be the result of some *nevrose* conditions in the medium not understood. They all bear strong testimony to her remarkable gifts. At one of the sittings Professor Lombroso says that what struck him more than anything else was that a curtain in front of the alcove suddenly stood out towards him and enfolded him as it were with a strange persistence. For several seconds he could not succeed in disentangling himself from it. It felt, he says, exactly like a thin sheet of lead. Another thing that impressed him was the finding of a

plate filled with flour turned bottom upwards. Though the flour had been perfectly dry previously, it was then in a sort of gelatinous condition, which lasted for more than a quarter of an hour. As they were on the point of leaving the room a ponderous sideboard which was in a far corner began to slide in his direction as if it had been some enormous pachyderm advancing to attack him. At another séance, also in broad daylight, Professor Lombroso says that he placed a Regnier dynamometer on the table at about half a yard from the medium, and asked her to exert pressure from that distance. Suddenly, he says, "I saw the needle indicate 42 kilogrammes, while in her normal condition Eusapia could never make it mark more than 36. She declared that she saw her spirit, John, exert pressure on the instrument and stretched and wrung her hands, which we kept tightly grasped in the direction of the instrument. Among a long list of experiments with Eusapia, to which readers must be referred to his published article, Lombroso mentions specially one at Milan at which he was present with Dr. Richet. "Each of us," he says, "saw a branch of roses grow, as it were, and slowly come out of the sleeves of our coats, the flowers as fresh as if they had been cut at that very instant. At first in his ignorance of spiritualistic matters and relying on the results of his studies in connection with hysteria and the pathology of Genius, he attributed what he saw to hysterical and hypnotic conditions of the medium. But he found eventually that nothing in his previous researches could account for the facts. Professor Lombroso says he owes much of his later enlightenment to M. Ermacora, who showed him, among other things, that telepathic transmissions reach enormous indefinable distances, while the energy of vibratory movement, as in wireless telegraphy, invariably diminishes as the square of the distance, and that the brain is by no means an instrument on the top of an immobile base as is that of Marconi. It was only, he says, after séances in which Eusapia in a state of trance gave perfectly intelligible and even intellectual answers in languages such as English of which she had no knowledge or in which she suddenly modelled bas reliefs impossible to produce instantly in normal conditions—it was only, he repeats, after such occurrences as these added to the testimony of Crookes, Richet, and others, that he felt compelled to yield to the conviction that spiritualistic phenomena are attributable to the influence of extra-terrestrial influences. As will be seen in our Foreign Exchanges in another column, Professor Falcomer, the distinguished Italian psychologist, writing on the 6th of March in the Venetian "Adriatico," says that Professor Lombroso acknowledged to him that he had seen and been brought into contact with his own deceased mother at a sitting with Eusapia Palladino. It is generally "one touch of nature which makes the whole world kin" that dissolves our doubts and brings us face to face with spiritual realities.

HIS CAREER AS A SCIENTIST.

It is well at this stage to turn to the brilliant career of Professor Lombroso which has culminated in his advance through the door of psychic phenomena to a fuller and more spiritual explanation of the hidden causes of crime and both mental and bodily disease. He is of Israelitish origin, was born at Venice in 1836, and educated at the University of Turin. On receiving his degree as a Doctor of Medicine, he began to practice as an army surgeon in the campaign of 1859. At its close he was appointed Professor of Mental Diseases in the University of Pavia, and subsequently Director of a large lunatic asylum at Pesara. Later he accepted the Chair of Legal Medicine in his Alma Mater. Hence the great opportunities he has enjoyed for studying the various phenomena of mental alienation and of experimenting thereon. Through this and his profound study of the subject of crime as the result of physical organisation, defective education, inherited propensities, or evil surroundings, he has become the greatest authority in Europe on Criminology. His first published work on "Insanity in China and Egypt" appeared as

far back as 1863. Since then a long list of works indicate the scope of his important studies and the vigour with which he has demonstrated his results to the world. "Genius and Insanity," "Anthropometry of 400 Venetian Criminals," "The Criminal; an Anthropological and Medico-Legal Study" were among his earlier works. "Criminal Anthropology and its recent Progress" and "Political Crime and Revolutions" were published in 1890 and 1892 respectively. He has since contributed many important articles to current literature on psychological subjects. As an independent and original thinker he made his own experiments and formed his own conclusions, strengthened throughout by the work of his fellow scientists like Sir W. Crookes, Sir Oliver Lodge, and that of the Psychical Research Society. "Such was the temperament of the man," says Ernest Bozzano, "that he was not easily turned aside, but proceeded straightforward without a pause, caring nothing for the sarcasms and reproaches with which the conservative crowd sought to revenge itself for his changed attitude. Concerning the casts referred to above as being modelled at a single sitting, he writes to Cavaliere Chiaia who was also present at their production. "The matter of your casts turns out to be much more important than I could have believed. Sculptors have told me that they would not feel able to make them with such perfection in a month." Professor Lombroso's psychic studies included the transmission of thought, of telepathy, of typtology as a basis of intelligent communications, and of mediumship for physical phenomena. A most valuable article with regard to telepathy in general appeared in the "Annals of Psychological Science," 1904, in which can be seen the incisive character of his mind and the resulting value of his conclusions. It is, however, his conviction of the value of "objective mediumship" as in the case of Charles Bailey, that his most important conclusions have been reached.

PHYSICAL PHENOMENA THE MOST IMPORTANT OF ALL.

It is not generally understood, even by convinced Spiritualists, that physical phenomena are more closely connected with the new aspects of science than any other. Professor Lombroso was the first almost to realise this. "Before his authoritative voice was courageously raised to uphold the reality of these phenomena," says Ernest Bozzano, "not only did the representatives of official science disdain them, but the prejudices against them were such that even the very members of the Society for Psychical Research, London, unjustly despised and neglected them, confining their researches to the phenomena of mediumship of a purely intellectual order. It availed nothing that in the past a William Crookes, an Alfred R. Wallace, a Frederic Zollner, had each in turn given proof of equal moral courage by bespeaking for them the attention they deserved. A most important field of research was thus left in the inexperienced hands of the adepts of spiritism." Lombroso's enthusiasm was contagious. So great was the impression made everywhere in the scientific world by the courageous and noble action of the eminent anthropologist of Turin that a select band of men of science resolved to put aside preconceptions and listen to his words. From that day researches in physical phenomena succeeded each other uninterruptedly and are still being pursued, extended and popularised. If, says Ernest Bozzano, new and interesting problems are being discussed, the merit must be ascribed to him who did not refrain from speaking when others in his place would have prudently kept silence, although, he knew that by acting thus, he ran the risk of irreparably compromising his own reputation as a man of science as well as his own professional interests. Professor Lombroso is evidently too much engrossed in intellectual work to spend time in sitting before the camera. The accompanying portrait is kindly sent from London by the editor of the "Annals of Psychological Science," who says it is the only one available that resembles him, and was taken by a nephew. It is, however, a privilege to give Australian readers some idea of the man who has jeopardised all that the world

considers valuable in his search for truth. He is indeed the herald of that new school of scientific Spiritualism that will raise it to the level of the older sciences and eventually compel the attention of the world.

OUR FOREIGN EXCHANGES.

SCIENTIFIC INVESTIGATIONS IN MILAN.

The whole of the February number of "Luce e Ombra" (sixty-two pages) is occupied with reports of the four sittings held in Milan by the Society for Psychical Studies in that city, with the celebrated medium, Eusapia Paladino, for the purpose of investigating the phenomena which presented themselves on those occasions. Among those who were present were the Marquis of Angrognia, Viscount Giuseppe di Modrone, Count Giuseppe Gloria, Viscount Tessonni, Senator Fogazzaro, the celebrated author, Professor Lombroso, the Marquis Giuseppe Roi, Professor Scotti, Dr. Finzi, Signor Angelo Marzorati, and other prominent citizens of the capital of Lombardy. Full details of what took place at each sitting are given. Then follow two articles upon them from the "Tribuna," of the 2nd and 4th of December; an attestation of the genuineness of the phenomena, signed by Viscount di Morozi; notes and impressions of them, by Professor Scotti; similar observations by Signors Oreste Cipriani and G. Massero, two of the investigators present; and an article entitled, "In the World of Mysteries," which appeared in the "Corriere della Sera," or "Evening Courier," of the 13th of December. The phenomena do not appear to have been uniformly successful, but the reason is obvious enough to anyone who has acquired a large experience of such manifestations. The proper conditions were not observed. The composition of the circle varied from day to day; instead of the same sitters being present on every occasion, occupying the same positions at the table, and maintaining the same mental attitude, neither credulous nor sceptical, but calm, judicial, unbiassed and open to conviction. Hence there would be what are well known as "mixed magnetisms," and these, until thoroughly harmonised by the spiritual intelligences present at the circle, would be decidedly hostile to the production on each occasion of thoroughly convincing phenomena, capable of compelling recognition and acknowledgment by scientific minds.

Some of these, however, were so remarkable as to leave an ineffaceable impression upon those who were present. Thus, in a letter covering five pages of "Luce e Ombra," Signor Giuseppe Massaro relates how he was kissed and caressed by the spirit of his beloved son, Robert, who died at the age of 17, about a year ago; how he asked him questions mentally, which were immediately answered; how the boy referred to a photographic portrait his father carried about his person; and how he gave his father indubitable proofs of his identity.

And even the "Corriere della Sera," which has hitherto been as antagonistic to Spiritualism as the Melbourne "Argus," confessed that the phenomena witnessed by its editor, while holding both the hands of the medium in his, are perfectly inexplicable; and that the theory of trickery or fraud is quite inadmissible as an explanation of those observed by himself. "I confess," he adds with creditable candour, "I am greatly displeased that this should be the case, because he who quits a sitting with a medium, without having shown himself to be capable of unmasking imposture, runs the risk of being stigmatised as either stupid or visionary, and although this may be capped by some illustrations of science, it does not cease to be disagreeable."

I cannot take leave of this subject without contrasting the amazing difference between the treatment of this all-important subject in Milan and in Melbourne. Not one of the phenomena produced through the mediumship of Eusapia Paladino, in Naples, Rome, Milan, Paris or Warsaw, is comparable in point of interest or importance, from a

scientific point of view, with those which are to be witnessed every Friday evening in Mr. Stanford's circle. But these are passed over in contemptuous silence by our scientific "luminaries" (*lucis a non lucendo*); whereas in Italy they are carefully investigated by men of the highest social position and intellectual eminence; such as the noblemen whose names are given above, by Senator Fogazzaro, the author of "Il Santo," and by Professor Cesare Lombroso, a scientist of world-wide renown, who, after ridiculing Spiritualism, has frankly confessed that he was precipitate in so doing, and now acknowledges the genuineness of its phenomena.

DR. LAPONI'S BOOK ON SPIRITUALISM.

I have not been fortunate enough to fall in with a copy of the work published by the late Dr. Lapponi, who was confidential physician to the late and present Pope, and well known as a learned professor of the anthropological sciences, yet I have met with an excellent summary of its contents in a lecture delivered before the Central Permanent Committee appointed at the First National Congress of the Spiritualists of Mexico, and reported in "El Siglo Espirita," which is published three times a month in the capital of that republic. The lecturer claims for the book "the undeniable merit of presenting in little more than 200 pages, and in the completest manner possible, a history of the phenomena of Hypnotism and Spiritualism; a detailed narrative of both; an exposition of their analogies and differences; an appreciation of the nature of these phenomena and of their effects; and the ultimate conclusions which he himself has deduced therefrom." Speaking of the phenomena of Spiritualism, this courageous Catholic does not hesitate to declare that "they are not only superior but contrary to the most general and most familiar laws of biological, physical, or physiological science." As to the origin of these phenomena, he is equally honest and outspoken; postulating the existence of superhuman beings, invisible as air or gases, which stand, in an ascending scale of power and dignity, between the nature of man and the absolute perfection of God. "These demonstrations," he remarks, "are not caused by a fluid or dynamic emanation issuing from the body of the medium, now assuming a visible, now an invisible form. Nor do they result from the intervention of forces as yet unknown, natural although occult, superior and perhaps contrary to the natural forces known to us. They are caused by the entrance upon the scene of veritable spirits. . . . These form a line of ascending perfection which, as it extends upwards, becomes more and more perfected, until it ends in a Being of absolute perfection, the most intelligent, the most powerful of all, the Origin, Cause and End of all things." Almost word for word, this is a repetition of what has been said to me by my own teachers in the unseen, not once but fifty times during the last six and thirty years. And this exact coincidence of statement indicates, to my mind, that Dr. Lapponi's book must have been written under spiritual impression. And I have had the personal assurance of the late Pope that it expresses his own sentiments on the subject.

SPIRITUALISTIC FATHERS IN BAHIA.

The "Revista Spiritica" of Bahia, a Brazilian city containing 140,000 inhabitants, in a recent issue prints in its largest type the following announcement:—"We are in a position to affirm that many fathers, canons and monsignors in this archdiocese have obtained, through the instrumentality of mediums, marvellous cures for members of their respective families, by adopting prescriptions received from spirits, as well as by reading spiritualistic books; besides making practical experiments in the science." Brazil is not the only Roman Catholic country in which such investigations are carried on under the rose.

A CATHOLIC SERMON IN FAVOUR OF SPIRITUALISM.

"Da Doutrina," of Caritiba, in Brazil, publishes

a sermon preached on the 14th of August, 1906, in the Church of San Francisco, at Bogota, the capital of the United States of Colombia, by the Rev. Antonio Goncalves, in which he declared that Spiritualism rests on a scriptural basis. He quoted the apparition of the angel with the flaming sword at the gates of Eden, after the expulsion of Adam and Eve; the instructions received through spiritual agencies by Cain, Abel, Seth and Enoch; the angel who forbade Abraham to sacrifice his son, and the three spirits who conversed with the patriarch at the door of his tent; the angelic escort of Lot and his family from Sodom; and the spiritual assistance repeatedly afforded to Jacob, Moses and Aaron; the archangel who accompanied Tobias during his lengthened excursion; the evocation of spiritual help and guidance by Isaiah, Jeremiah, Job, Daniel, Ezekiel, David, Solomon and Hezekiah; Saul's interview with the spirit of Samuel, through the mediumship of the Witch of Endor; the "direct writing" which was seen on the wall of Belshazzar's palace; and the remarkable case of "apport" recorded of the prophet Habakkuk, whom a spirit seized by the hair of his head and transported from Judæa to Babylon. Of course, Father Goncalves might have gone still further and showed how full the New Testament is of spiritual narratives.

PROGRESS OF SPIRITUALISM ABROAD.

The Venetian "Adriatico" of the 5th of March devotes nearly three columns to an admirable article from the pen of our indefatigable friend and fellow-worker, Professor Falcomer, in which he demonstrates the remarkable progress which Spiritualism is making, not only in Italy, but all over the world. For twenty years the "Adriatico" itself has opened its columns freely to his communications; and now the "Corriere della Sera," which was formerly a bitter opponent of our philosophy and science, vindicates and defends the mediumship of Eusapia Paladino, which it once ridiculed and derided; while, as has been pointed out in a preceding article, men of great social, literary and scientific eminence are avowed adherents of Spiritualism, from Milan in the north to Naples in the south. Turning his eyes abroad, Professor Falcomer mentions that the late Right Hon. Alexander Aksakof bequeathed £4000 sterling to the English "Society for Psychical Research;" and that the French Government has authorised a lottery of four millions of francs of the "General Psychological Institute" of Paris, one section of which is devoted to the investigation of psychic phenomena. He likewise states that that distinguished scientist, Professor Lombroso, acknowledged to him (Professor Falcomer) that he had seen, and had been brought into contact with, his own deceased mother, at a sitting with Eusapia Paladino. In St. Petersburg, the Czar (himself a spiritualist) has authorised the formation of a society for the prosecution of psychic investigations and the publication of its organ "Rebus;" and as regards North America, the Professor quotes a trustworthy authority for the statement that there are sixteen millions of spiritualists in Canada and the United States, and a total of forty millions in the world at large. He remarks upon the intellectual eminence of the leaders of the movement in Europe and elsewhere; and the preponderance of thinkers among spiritualists generally; and at the same time calls attention to the high quality of their organs, and places the "Harbinger of Light" at the head of the ablest and most influential, such as the "Nuova Parola," the "Revue du Spiritisme Scientifique et Morale," "Light," "Les Annales des Sciences Psychiques," etc.

J.S.

TO OUR READERS.

Several important articles are in type but held over through great pressure on our space.

MR. T. W. STANFORD'S SEANCES WITH THE MEDIUM CHARLES BAILEY.

BY MRS. CHARLES BRIGHT.

A friend said to me the other day—one who has been a professed and earnest spiritualist for many years—"What good is the physical phenomena that you present so persistently to your readers each month?" "Some years ago, before I began to closely study the scientific side of the phenomena, I might have said the same," was my reply. "Since then, however, Spiritualism has entered on a new phase. The latest conclusions and experiments of leading scientists like Professor Larkin, for instance, of the Lowe Observatory, California, have shown us that it will be possible ere long to demonstrate that "the passage of matter through matter" is not the wild, visionary, unreasonable thing that the 'man in the street' imagines, but that it is in accordance with laws of nature that are only just being demonstrated by science. In the April number of this paper the article by Professor Harry C. Jones "Is Matter Disappearing: Is it simply Electricity?" showed that the electron, the latest definition of what we call matter, is Electricity pure and simple. The Law of Vibrations teaches us also that what we call matter is the result of lower and lower rates of motion, that the planets and their satellites thrown off from the sun in the form of vapour have by a natural law also cooled down and become solidified as the rates of velocity slackened. What is more natural then—and we inquirers know it to be a fact—for the spiritual chemists on the other side to resolve matter into its original ether and to again solidify it? It is this aspect of Spiritualism that is going to arrest the attention of scientists and intelligent inquirers into Spiritualistic phenomena and we shall presently find, as Dr. Channing said in his address in the April number, that later, when we understand the laws that obtain in this universe "a motor car or a steam engine will appear an antiquated means of getting about." Just as it is set forth in that remarkable book of Lord Lytton's, "The Coming Race," when we shall have called "Vril" or Electricity to our aid in these matters.

It was by the exercise of these same laws of nature that the growing of a plant, 18 inches high, at the circle held on March 29th became possible. A Yogi was present, and it was by the power over nature obtained by the Yogis when in earth life that this remarkable phenomenon was produced. It cannot be too often remembered that this mundane existence of ours is full of marvels. Which of us by our own power could make a seed germinate or clothe with beauty the grass of the field? It is only by "hastening" somewhat these powers of nature that such a thing is possible as the growth of a tree during a comparatively short sitting. It could not be accomplished by the Hindoos, Abdul and Selim, who have not learned to subjugate Nature as the Yogis of India have. On this occasion Dr. Peebles sat on the right hand of the medium. To him was handed by the Yogi the seeds which were planted one inch deep in the flower pot. Yogi, who gave the name of "Ram, Ram, Gee," watered the seed, and said in broken English "Yogi come from India. Yogi go sleep in cave, no eat much, learn great secret. Masters teach Yogi make tree grow big." The pot was covered with a large basket and after Dr. Channing's address, lasting half an hour, it was lifted and the plant was found to be some inches high. The Yogi then magnetised the plant. It was again covered and after another control, Abdullah, had spoken and sung, Yogi announced that the basket was not big enough. It was taken off and there was displayed a most beautiful plant, 18 inches high, the top apparently pressed down for want of room to grow higher and with leaves of exceeding freshness and beauty. Dr. Whitcomb explained it was the Camphor Tree of India, and beside it were also growing small plants from a peanut, and a bulbous Indian plant, planted by Dr. Peebles. But the great

power of the Yogi had been expended on the large plant promised. It is not expected that people who know nothing of these things can accept at once all these facts, which are great spiritual verities to those privileged to witness them. The minds, even of some Spiritualists, have to be prepared by study for a knowledge of nature's laws transcending our ordinary notions concerning matter. And I remarked to my friend in conclusion that as Jesus said to the unbelieving crowd "even if one rose from the dead" they would not believe, so it is not our aim so much to convince unbelievers, who are too densely materialistic to appreciate the miracles of daily life, as to gradually learn ourselves more of nature's laws, and point the way for those who are craving for more knowledge—more light.

The following is a brief record of sittings held since March 8th:—

32ND SEANCE. March 15th. Address by Dr. Channing on "The Influence of the Press, Pulpit and Drama on Society." Phenomena. Three pieces of bark with Buddhist prayers written in black and red from Thibet. Bird's nest brought for Dr. Peebles. Clay with spear heads. Hindoo spirit grows plant a few inches.

33RD SEANCE. March 22nd. Address by Dr. Robinson on "The Hittites." He draws map of Asia Minor, etc., on black-board. Phenomena. Bone tablet from Thibet. It has a rude carving of Buddha with Thibetian inscription which Dr. Whitcomb translated "The Enlightened One." Bird caught in the light by Abdul. Second bird in small cage. Spear heads in clay.

34TH SEANCE. March 29th. Address by Dr. Channing entitled "The Master Christian." Phenomena. Unbaked cake of Indian meal composed of three kinds. Plant 18 inches high grown by Yogi as related above.

35TH SEANCE. April 5th. Address by Dr. Channing on "The State and Condition in the Spirit World of Evil Men." Phenomena. Spear heads in clay. Two birds taken from sitter's coat. Manuscript on outer rind of Palm tree; Thibetian prayers pricked in and placed as an offering to some idol. Electrical conditions prevented production of more phenomena. Short address by Mrs. Robinson.

ADDRESS BY DR. W. ELLERY CHANNING.

Specially reported by Miss M. Wilson, Shorthand Writer and Typist, Premier Buildings, Collins St., Melbourne.

"CRIMES AGAINST CRIMINALS."

Perhaps you have been wondering why I selected the subject as announced by Dr. Whitcomb to-night. It is one which should be brought under the notice of every man, woman and child in the community as it affects all—believer and unbeliever alike. From the spirit side of life we see many misdirected efforts, much misspent energy, applied in trying to stem the awful torrent of criminality which is round about you. To-night I purpose calmly viewing this matter in a common sense light, and I trust you will agree with me and go forth from this place with the desire to bring about a better state of things in the community.

For long ages past man has been tortured and killed for crimes that he has committed. Even at the present day murderers are hanged by the neck till they are dead and before the corpse is cold there is another murderer ready to take his place. In days gone by the penalties inflicted upon humanity for paltry crimes were terrible and appalling, such crimes as larceny and forgery being visited by the penalty of death. Thank Heaven, those laws have been repealed. By repealing them it was not intended to produce more crime but, alas, round about us we see hundreds and thousands of our fellows still steeped in vice and criminality and we know not how to deal with them.

First, let me say, the law should not seek to "punish" a man for his wrong doing. Perhaps you have never heard that statement made before. I am very pleased to make it to-night. The law should not seek to punish but to reform the criminal. And it should be instilled into him that his fellow-men are not his enemies—that the law is not seeking to rob him, to persecute him, or to vent its spleen upon him. In the past this has been only too common. It is, moreover, impossible to find any punishment that will act absolutely as a deterrent. If death is made the penalty as in the past men

will still thieve and forge and murder. You know this is the truth without my telling it. Take any number of men in society with certain defects in the quality and quantity of brain, with evil passions and appetites and environments and you will have a group of criminals. The criminal is often a product of innumerable causes. He is a creature largely of his environment and a victim of heredity. In the city of New York a certain woman had been arrested 154 times for drunkenness. The authorities traced her ancestors and found that both her father and her brother were drunkards and had committed suicide. On the mother's side there were three drunkards in the family, as well as the grandfather and the great-grandfather. Now this poor woman should in some way have received the commiseration and the pity of her fellows, rather than the condemnation and the punishment that was too often inflicted upon her. It is remarkable that for so long a period the wisest people of the earth have failed to recognise that in certain people crime is a disease. Take the habitual drunkards of whom we have been speaking. Time and again they are brought before the magistrate and a fine is imposed. There would be just as much reason in inflicting a fine upon poor epileptics because they have fits in the streets. The drunkard is just as much diseased as the epileptic. "But," says someone, "he may have brought it on himself." That may be true, but nevertheless he is a diseased man, and unable to withstand the craving that came upon him at certain times. And it is the same with other criminals.

A statement was once made by a criminal previous to his execution that before he committed a robbery he felt an uncontrollable impulse to steal and under that influence or impulse he was as helpless as a child.

How shall we reform criminals? By making the gaol or the prison a school house. These unfortunate ones should be taught. Hundreds of men and women are in your penitentiaries to-day whose minds are darkened and clouded. They know nothing of the joys which you experience even when they are free. Their tastes are depraved, they see no beauty in life, but are often anxious to drown their cares in drink and ribaldry, and in the fellowship of others as evil as themselves. Let me tell you that no great change will be effected until the criminals are educated and taught. But you may ask how is this to be done with men who are receiving their sentences? I will tell you. The judge, in passing sentence upon the criminal, should have the power to say, "I do not state the time during which you will be incarcerated, it depends entirely upon yourself how long you remain in the prison house." An indeterminate sentence is what is needed in your midst, and there will then be an incentive for the man to behave aright. He should, moreover, be paid for the work he does—a reasonable remuneration—so that when he goes forth from the prison house he will have something in his pocket, and be enabled to withstand temptation. Take the case of most of these criminals. They herd together, they exchange thoughts and ideas, and bitter feelings are engendered against their gaolers and against society. Let them realise that society is not against them but desires them to be good men and women, and I say you will touch a chord in their hearts perhaps never touched before. Thousands of these men and women go forth from the prison house without money, without friends, with nowhere to go and nothing to do. If perchance they get some employment, it becomes known immediately, that they have been in prison. They drift back into the old paths, and in a very short time they are up again before the judge and standing in the felon's dock.

Again, it should be a crime for any officer of the State, policeman or detective, to hound a man after he has come out of prison. I know of instances where detectives have shadowed men from the time they passed the portals of the gaol. Some of them intended to live aright, and to get employment. I know of one case where the detective went and said to the man's employer, "Do you know whom you have

got in your employ?" "No," said the contractor, "I don't." "You have So-and-So, the Criminal," said the detective. The man was discharged that night. I would make it a crime for any officer of the Crown to do such a thing. Is it not often a true complaint of criminals that they were forced into crime because they were for ever being "moved on" as it were, with no resting place for their feet, no place where they could stay in safety and begin life anew. There are, however, men and women who wilfully do evil, who make up their minds to be criminals. Such men and women should be separated from the community—not behind prison walls, but upon some island where they could not escape. They would have their freedom there, they would have to work to live—the men on one island and the women on another—for criminals should never be allowed to populate the world. Until your Governments realise their duty towards criminals, this terrible torrent of criminality will go surging on and on and on. Concerning punishment. How often are you struck with the fact that for certain offences punishment seems inadequate, while for other offences it is too severe? This is mostly brought about through the ignorance of the persons who adjudicate on the cases—the magistrates and judges, too, for that matter. You know we say in America, and you say in your land also, that lawyers make the best judges. I question it. It is abhorrent to me that any man who has made money out of criminals should at last be elected to fill the position where it is necessary for him to condemn them and pass punishment upon them. Those also who have the conduct of prisons should be philanthropic, humane and intelligent persons. But how often is it otherwise?

In some lands the extreme penalty for murder has been abolished. Let me say that from the spirit side of life we declare that it is wrong to hang, electrocute or strangle any living being. This is so for two reasons—one of which is not apparent to most people, and certainly not to legislators. A man commits a murder, and the law says he must pay the penalty with his life. Let me tell you, that in fulfilling that law, society is carrying out that obsolete revengful Mosaic law which demanded "an eye for an eye and a tooth for a tooth." No man or company of men, no society, has a right to take that which they cannot give—life. Secondly, and this is the most serious reason: the execution of murderers lets loose upon the world in which you live depraved spirits or demons who return, and sometimes in revenge, cause others to perpetrate similar crimes. You are constantly jerking into the spirit world hundreds of those depraved spirits, who, filled with revenge, return and, as I said, cause misery and trouble. I will quote a case that happened in this land some years ago. I am indebted to Dr. Whitcomb for the instance. A young man cut his sweetheart's throat, and a day or two before he was swung from the gallows, he said, "I felt something come over me that was irresistible, I could not help it, I had to do it." Over people, like yourselves, living good lives and guarding yourselves against all that is evil, these depraved spirits have no power. But look abroad upon society to-night, and see the hundreds and thousands steeped in vice and wickedness—the cringing, crawling drunkard, for instance, is he not a fit subject for a depraved spirit to enter? On the spirit side of life there is some drunkard unable to appease his desire for drink, and the craving and gnawing which cannot be satisfied is producing in him an awful punishment. Here he sees an opportunity whereby he can gain a moment's respite. He takes possession of that drunkard who gets drunk again, and on the morrow is hailed before the magistrates and fined 5s., or perchance, twenty-four hours imprisonment.

And so it is with other crimes and criminals. Murderers have been deprived of life, and often—for I know it—have they returned and taken possession of depraved men and women, and another murder has been the result. Your legislators, not knowing of this, would close their materialistic ears

to the advice that I am giving you. They put me in mind of a judge who once sat in the High Court of England, a stern old man. He said that he believed in giving one chance to the criminal, and, after that, if he sinned again he should be destroyed as vermin. I tell you that when that man passed into the spirit world he would be sorry for such an utterance. I believe there is good in everyone. Deep down, as I told you the other night, in the human heart there is a spot that may be touched and redeemed by love and sympathy. The cold, cruel judge says, "Away with them! why trouble about them? they won't live right, let them forever be shut up or destroyed." Ah, my friends, I would say to that man, had you been in his place, had you encountered the adverse circumstances, or events, or environment, that he has done, you would be perhaps to-night in the place of those outcasts. Again, and this is a subject for the psychologist, as well as the criminologist, I do not affirm that there is a deficiency in brain power or brain matter in the criminal, but there is some defect which needs to be investigated. The results of scientific research will yet prove that many of these people are more sinned against than sinning. Do not think that I am pleading for crime or for an easy life for criminals. I abhor all that is wrong and evil, because I know that perfect happiness is only compatible with a good and true life. Some of you have been born in the lap of luxury, you have never known temptation. How easy it is for people who have never known temptation to speak against others?

I wish to say to the ladies present to-night, that during my earth life, and since passing to the spirit. I have observed that women, as a rule, are more severe and quicker to condemn their own sex than men are. Think of the number of fallen women in this and every other large city,—pariahs of society, outcasts! Ah, if we could trace that life to its source we should find in most cases that there was some defect in the person, and that she could not help what ultimately produced such disastrous results. Little children! I have always loved children—innocent, prattling children, who will some day possibly be the warriors of your land, its scientists or mechanics. Who knows but in that prattling child may rest the spirit of a Shakespeare, a Milton a Michael Angelo! But let me tell you that much, almost everything, depends on how that child is instructed, and how his little footsteps are guided through life's journey. Hundreds of thousands of children to-day would be better in the spirit world, because their parents know not how to rear them, or how to teach them. Let me plead for the little ones for a moment. In teaching them that which is right and good and true, remember always that example is better than precept, and that without example it is impossible to rear your child to be a good man or woman. Try to make them happy, give them good books and pictures if you can afford them, let them enjoy themselves. The weary, crabbed and crotchety business man, who returns home at night after money grabbing all day, has shrivelled still more his small soul, and his nerves cannot stand the merry prattling of his children. He calls for the nurse to remove them because they irritate him. Shame on such men! That old Roman matron, The Mother of the Gracchi, whom you read of in history, was once conversing with other Roman ladies about their riches. One said, "I have a string of pearls, it cost a king's ransom"; another said, "I have the most beautiful jewels in Rome." When they turned to this grand woman to recount her rich trinkets she called her sons, and setting them before these Roman ladies, said, "These are my jewels." Yes your children are the jewels that God has given you, and I tell you that if you do not do right by them that in the spirit world you will be punished as sure as truth reigns. If you send them to an orthodox Sunday school, and you are a spiritualist, you are inconsistent, if you do not add your testimony to the teaching they get there.

Make no mistake. I cannot understand any man who believes in the spiritual philosophy sending his children to an orthodox Sunday school, and saying nothing about the great truths that are not taught there, but letting the myths and fables, and the legendary stories sink into the minds of those children without telling them the truth as you understand it.

I have just been told that my time has expired. I trust you will think over my few remarks on this subject, and that you will realise with me that we commit offences against criminals inasmuch as we do not deal with them rightly. Society at present is so constituted that we are turning out criminals every day, and it behoves someone to protest and to show a more perfect way, which I have done this night, with pleasure, and to the best of my ability.



AN UNSOLVED MYSTERY.

Under the above heading appears in the "Orient and Occident" for April an article by the editor, Dr. Henry Hensoldt, in which he gives his personal experience in Spirit Photography. In our leading columns there is also an article by Mr. W. H. Terry on Spirit Photography, from which may be gathered that the picture reproduced in this column by the courtesy of Dr. Hen-

soldt was not so much "An Unsolved Mystery" as another illustration of the fact of spirit return and the power under proper conditions for spiritual presences to show themselves on the sensitised plate of the camera. The story, which is a most interesting one, as told by Dr. Hensoldt, should be read in its entirety, as extreme pressure on our columns will only permit of the briefest extract. After speaking of his previous hostility to Spiritualism and his refusal to even investigate the alleged phenomena, Dr. Hensoldt relates the sad story of a young wife's sudden death and her husband's unspeakable grief. "One day," Dr. Hensoldt says, "about six weeks after the fatal occurrence—my friend came to visit me in order to tell me that the spirit of his departed wife habitually visited him while he was locked in his room and holding her photograph, and that she would remain in his company sometimes for an hour or even longer. Not that he could behold anything like a form, but he could feel her presence almost as distinctly as if she were revealed to his senses.

"At first I imagined," Dr. Hensoldt goes on, "that the poor fellow had developed these hallucinations through his inordinate grief, but finally the idea occurred to me to try a photographic experiment, and with his consent I photographed him two days later in his room at the moment when he asserted the spirit of his late wife stood beside him, while he gazed on her picture. My amazement was profound when, on developing the plate, the form of the spirit was actually revealed. Thus it would seem that the presence of a medium is by no means a necessary condition to the success of such experiments unless my afflicted friend possesses mediumistic faculties or has unconsciously developed such since his bereavement." It is quite likely, also, that Dr. Hensoldt may have, like Mumler, the famous spirit photographer, the necessary organization to produce spirit photographs. If so, it may possibly carry him on to the fuller knowledge of spiritual things towards which he is apparently trending.

SPIRIT PHOTOGRAPHY.

Over thirty years since it was announced and accepted as a fact that rays invisible to the human eye could be photographed, and soon after the more startling announcement was made, and scientifically verified, that stars, not only invisible to the unaided vision, but to the astronomer, with his telescope, could be photographed. Ante-dating these two instances of rendering the invisible visible by the aid of the camera, a discovery was made by Wm H. Mumler, of Boston, U.S.A., that the invisible form of a disembodied spirit could be photographed. This was a fact of great importance to humanity at large, and especially to the millions who are yearning for knowledge to confirm their unstable faith in the affirmative of the question—"If a man die shall he live again?" Mumler was not a spiritualist, not even a photographer, but a friend of an amateur who allowed him to experiment with his instruments and chemicals, and it was whilst doing so that a second form appeared on the plate. This he attributed to his having used a second-hand plate, but the incident recurred, and, as he had satisfied himself that the production of them was effected by a power beyond human control, he was constrained to accept them as spirit forms, many of them being recognised by those who had known them in the body. The reception of this peculiar gift determined him to devote himself to the photographic profession, which he practised successfully for some years in Broadway, New York. His successes in spirit photography attracted considerable attention, and among his clients were numerous notable people, including Mrs. Abraham Lincoln, Judge Edmonds, and Mr. Livermore, the eminent Wall-street Banker. In 1869 a prosecution was initiated against him on the "a priori" ground of fraud. In his defence he gave a brief history of the circumstances that led to the reception of the phenomenal pictures, affirming that they were not produced by him, but were to the best of his belief what they professed to be, viz., spirit pictures. A crowd of witnesses were present to testify to the genuineness of the pictures, including a number of photographic experts who, without choosing to avow themselves spiritualists, or having any interest in defending Mumler, testified that they had received spirit photographs from him, and could not account for them or find any reason for accusing him of fraud or deception. One of these, Mr. J. Gurney, who had had 28 years' experience in photography, said—"I have witnessed Mumler's process, and although I went prepared to scrutinize every thing, I could find nothing which savoured of fraud or trickery. There was the usual process of preparing a plate for taking a photograph; the only thing out of the usual routine being the fact that the operator kept his hand on the camera." Another photographer, Mr. W. P. Slee, after testing Mumler at his studio, and getting satisfactory results, prevailed upon him to visit his (Mr. Slee's) studio, and see if he could get a spirit picture there. Before Mumler's arrival he promised fifty dollars to any one of his employes who should detect Mumler in fraud. Mumler came without any previous preparation or any appliances whatever, and under the closest scrutiny of Mr. Slee's operator and himself produced the spirit pictures. In three instances Mr. Slee's operator performed all the mani-

pulations himself from the coating of the plate to the developing of the pictures, the result in each case being the same—a second figure appearing on the plate. After a number of witnesses had testified to getting unmistakable likenesses of departed relatives and friends, the counsel for the defence presumed it was unnecessary to call any further evidence. The judge, in summing up, concluded by saying "that he was compelled to decide that he should not be justified in sending the case to the Grand Jury, as, in his opinion, the prosecution had failed to prove the case."

J. J. Hartman, of Cincinnati, a spirit-photographer, agreed to go to a strange gallery to be selected by a body of professional photographers, allowing them to use their own camera and materials, stipulating only that he should sit by the camera and expose the plate. Under these conditions he obtained a spirit photograph* the experts attesting the fact.

In Miss Houghton's interesting book "Chronicles of Spirit Photography," are fifty-four copies of spirit photographs, obtained through Mr. Hudson, of London, the great majority of which are recognised likenesses. Among the persons who testify to their genuineness are Mr. J. Beattie, photographer (who, after testing the matter commenced a series of experiments himself, which were ultimately successful), Mr. J. Traill Taylor, editor of the "British Journal of Photography," and Mrs. MacDougal Gregory, widow of Professor Gregory. Mr. Blackwell, of Finsbury Park, London, an amateur photographer, has obtained himself, and collected besides, a vast number of recognised spirit pictures, and we have in our possession about a hundred genuine specimens from various quarters, but space will not permit of further reference. Our special reason for bringing the subject before our readers is the publication in the April number of "Orient and Occident" of an article by Dr. H. Hensoldt, entitled "An Unsolved Mystery," referred to and illustrated in another column. The evidence of the fact is perfect, the witness, not a spiritualist, yet constrained to admit the likeness of the spirit form and to opine that it is such.

We know by the cumulative evidence that has reached us during the past thirty-five years that spirit photography is a fact, and regret that more attention has not been directed to it. Surely there are some amateur photographers among our numerous readers who, if they were to devote themselves to a practical series of experiments, philosophically conducted, might elicit indubitable and lasting evidence of the continuity of life after death, and bring consolation to many sorrowing mourners. We shall be glad to give information to any such who may apply to us. A recognised spirit photograph received under test conditions is incontrovertible and lasting evidence of the after life.

W.H.T.

A "MYSTERIOUS" LOSS OF WEIGHT.

According to a telegram from New York "five Massachusetts doctors who have been experimenting for six years in the endeavour to discover scientific proof of the soul's existence, find that the body invariably loses weight at the time of death." It is said that this loss "is unaccountable by any known scientific deductions" and that "the weight of the mysterious substance which disappeared from the body was about half an ounce." The dying person's bed was placed upon a platform with scales made for the purpose of discriminating weight up to less than the tenth of an ounce. This is interesting, if true, but something more is needed to show that the loss represents the weight of the spirit or the soul.—"Light."

* See account and copy of picture in *Harbinger of Light*, April, 1876.

DR. PEBBLES IN MELBOURNE.

By Mrs. Charles Bright.

As it is not possible to give detailed reports of Dr. Peebles' most successful course of lectures in Melbourne, which are all expressions of the outlook he has attained from an advocacy of its claims during more than half a century, a chat I had with him on the trend of Spiritualism will convey to readers the heart of his teaching. He speaks on the platform with all the enthusiasm of a young man, and is as ready to defend the truth as when he paid his first visit to Australia over 30 years ago. For one whose life is so harmonious, so full of deep religious sentiment, it is astonishing to him that Spiritualists generally have not become more spiritual-minded and more harmonious. "I am sorry," he says, "that many consult spirits not for ennobling ends, but to get glimpses of the future, which they should realise must be the outcome of their life to-day." "I tell you," he says, "what I have learned myself from an exalted source, though I do not wish you to accept it unless it appeals to your own reason, regarding the commencement of what is called Modern Spiritualism by the Rochester Knockings. At the initiation of this new Gospel to the world there was a combination of great souls in the spirit realms, who gave the first impetus to this movement which will presently fill the world. Many great souls withdrew when the awakening was complete, and future work was left to other controls. As is known to most leading investigators, including Dr. Hodgson, and others, it is as little known in the spheres as on this earth that communication between the two is possible. Mr. W. T. Stead's "After Death" shows this in Julia's impatience at not getting established at once "A Bureau of Communication" for both discarnate and incarnate spirits. The truth began to spread after the first awakening in lower spiritual spheres and, as a consequence, the movement, as a whole, became largely worldly and sensitives became controlled and obsessed by a lower class of spirits. The outcome of this degeneration is that the more thinking and earnest Spiritualists are rapidly moving towards a religious philosophy, which is in perfect harmony with the religion of the Christ. Jesus said to His disciples, "Ye have not chosen Me, but I have chosen you," simply because they were "Sensitives," and the early Apostolic Church was Christian Spiritualism. Jesus of Nazareth stood on the very pinnacle of ancient Hebrew Spiritualism, and Paul, inspired by this thought, said, "We shall be saved by His life."

THE WORLD ADVANCING TOWARDS SPIRITUALISM

Everyone is progressing spiritually, said Dr. Peebles, in his optimistic fashion. Christian denominations, as well as Spiritualists, are receiving the light. The Methodists of U.S.A. are proposing to modify their creeds. Orthodox churches, generally, are progressing towards the ideal of a Christian Spiritualism and away from cramping creeds and professions of faith. Spiritualism is a universal force in the world not confined to Spiritualists, but influencing many who have never seen a medium. This applies to Spiritualists also. Some of the best I know have never sat in a circle, but have developed their own spiritual natures by "living the life" and the study of our grand literature. They have thus grown to that state of consciousness in which they just as naturally converse with spirits as music responds to music, and love responds to love. Spiritualists should work in every reform movement. Dr. Peebles has carried this out during his long career. Anti-vaccination, temperance, both in eating and drinking—he is both a teetotaller and vegetarian—and every movement tending towards peace and harmony have had his consistent and hearty support. Dr. Peebles says that the best speakers on the spiritualistic platforms in America are giving forth the higher teachings he advocates, and mentions in this connection Mrs. Brigham, of New York; Mrs. Cora Richmond, of Chicago; Mrs. Lillie, Los Angeles,

California; Mr. Wiggins, of Boston; B. F. Austin, Plymouth Church, Rochester, and some others.

DR. PEBBLES' 85TH BIRTHDAY.

On March 23rd a birthday celebration was held at the V.A.S. Rooms, which was largely attended. Mr. James Smith read a poem written especially for the occasion, and published in the April issue. Short addresses were given by Mr. Waschatz, President; Mr. W. H. Terry, Mrs. Bright, Miss Hinge and Mrs. Waschatz. Replying to the several addresses, Dr. Peebles said, with some emotion and a striking enthusiasm, that he was almost overjoyed with the manifest appreciation and warmth of expression breathed from the old friends and other kindly souls present, sending him with so many kindly words and good wishes along by sea and by land on his 86th year of life's journey. He referred to several present, W. H. Terry, James Smith, and others, who greeted him on his first arrival in Melbourne in 1872. And referring to his lectures in the theatre and the Temperance Hall, he mentioned Mr. Charles Bright (husband of the present editor of the "Harbinger of Light") as the chairman of his first meeting.

At this time the daily press was severely critical and sometimes radically unjust, pronouncing Dr. Peebles a bold blasphemer, and Spiritualism a Yankee-begotten humbug, but a generation of years has wrought wonders with the Australian press. With a few exceptions, its impartiality and liberality are commendable.

Speaking of his age, he said—"People are about as old as they think they are. They grow old because they expect to. It is a bad habit. Most unwisely many act as aged persons are expected to act. They drop business and doze in rocking-chairs, and recalling the past, babble about it. The dead line of three score years and ten should be blotted out of both consciousness and memory. Laziness I abhor, and consider industry the best stuff for the making of both statesmen and saints. Books feed me, while crowds and parlour tattle starve me. Often do I go away hungry from the multitude, and enter into the silence where I find the bread of inspiration that the masses know not of.

"If you have jealousies and envies among you, do not mention them to me; they are the blotches on the face of humanity. They indicate a low phase of spiritual unfoldment. Naturally I am myself an optimist. Often in my lifelong journey, misunderstood, sometimes misrepresented, at other times shamefully slandered and frequently walking on thorn piercing pavements, I stopped not by the wayside to bemoan the rough pathway, but travelled on, inspired by faith within, and warmed by God's sunshine above me. Never did I witness a starless night. If clouds shut away the glimmerings of the stars from my vision, I knew that they were still above shining in peerless radiance, and that the morning would come. Spiritualism has been an anchor to my soul. It demonstrates a future existence, encourages the desponding, and does not say good-night to the dying, but tells of a good-morning just over there, where the loved meet, and parting is unknown.

"Never happier hours did I pass than when hearing the good, grey, American poet, Walt Whitman, read to me paragraphs from his inimitable "Leaves of Grass." These lines struck me as exquisitely beautiful:—

"All seems beautiful to me,
I can repeat over to men and women, You have done such good
to me I would do the same to you,
I will recruit for myself and you as I go,
I will scatter myself among men and women as I go,
I will toss a new gladness and roughness among them,
Whoever denies me it shall not trouble me,
Whoever accepts me, he or she shall be blessed, and shall bless
me."

Among Dr. Peebles' other activities during his stay in Melbourne was a newspaper controversy in the "Age" with Rev. Mr. Brazier, an Anglican clergyman, in answer to that gentleman's strictures

in the columns of the "Age" on "Spiritual Communications." We give the whole of Dr. Peebles' letter for the benefit of friends at a distance, who may not otherwise see it.

SPIRITUAL COMMUNICATIONS.

To the Editor of the "Age."

Sir,—The contribution in the "Age" of 9th inst., reporting the Rev. Mr. Brazier's sermon upon Spiritualism was interesting, much of which was in my own line of thought, such as that "our departed friends exist," and that they "exist in a conscious and intelligent state." He might have gone further, and said that in Biblical times there were trances and visions, and the gift of tongues and healing, and the "discerning of spirits" (I. Cor., xii., 10), and inasmuch as spiritual beings communed with mankind in the past, and God being unchangeable, why should they not still continue to communicate with mankind? They do thus communicate. There are thousands, aye millions, in the most enlightened countries in the world noted for their intelligence, conspicuous for their integrity, famous for their scientific attainments, prominent for their good moral characters and scholarly research, who will solemnly testify that after years of candid investigation, and upon strictly scientific principles, they have demonstrated the truth of present day spiritual manifestations—manifestations from their friends whose bodies rest beneath the willows. The testimony of these millions is as direct and overwhelming as it is unimpeachable. Both spiritualism and theosophy are the direct antitheses of materialism. Take spiritualism from the Bible and you rob it of all life, for it is the "spirit that giveth life." The primitive Christians were religious spiritualists. When John was about to worship a spirit whom he took to be God, the voice said, "See thou do it not, for I am thy fellow servant and of thy brethren the prophets." On the mountain of Transfiguration there appeared in glory two men (long dead), Moses and Elias, and "behold they talked," and so forth.

True, as the Rev. Mr. Brazier states, there were, and there are, evil spirits. No intelligent spiritualist denies this, and the Roman Catholic Church has had its exorcists for the casting out of these obsessing spirits. Hence it is wise, as the apostle taught, to "try the spirits." But spiritualists as a body do not "deny that Jesus Christ was the Son of God;" but do deny that He was the very God. They accept these words of Peter—Jesus Christ, "a man approved of God by wonders," and so forth. Personally, and most emphatically, do I believe that "Jesus Christ came in the flesh, and that He reigns to-day in the heavens," the brightness of the Father's glory. There are, be it said with sorrow, spiritists—not spiritualists—who deny that Jesus Christ existed. This is the output of a painful ignorance. Spiritism should never be confounded with spiritualism. The two words are not synonymous. Spiritism is little more than Babylonian or Judaistic necromancy, telling fortunes, hunting coal fields, and divining for selfish purposes.

Spiritualism and true Christianity are in perfect accord. And certainly spiritualists believe that they should "try the spirits"—test the communicating spirits; and they also believe in testing spiritualists themselves, as to whether or not they "walk in the spirit"—the spirit of truth, integrity, purity and love. And they further believe in trying or testing Christians—Christian believers—and they test them by these words of Jesus Christ, "And these signs shall follow them that believe in My name, they shall cast out devils (demons, obsessing spirits); they shall speak with new tongues. . . . They shall lay hands on the sick, and they shall recover." Do these signs, these phenomena, follow Christians to-day? Here is a further test of a Christian—a rule laid down by Christ:—"Verily he that believeth on Me the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father" (John xiv., 12). This language cannot be misunderstood. Do Christians do these "greater works"? Will they turn to II. Corinthians, xiii., 5, where they will read:—"Examine yourselves whether ye be in the faith."

Swedenborg, who consciously conversed with spirits from both the heavens and the hells for 27 years, wisely opposed promiscuous spirit intercourse for selfish, sordid interests. I do the same. It was really unfortunate in Mr. Brazier to be so deceived by a spirit—"a lying spirit"—and in my opinion the only way to effectually prevent lying spirits from returning to earth and communicating is for our world to prevent sending so many conscienceless liars over into the spirit world. Is it not possible that this lying spirit that deceived Brother Brazier was the very spirit, or one of that class, whom the Lord sent forth to persuade Ahab. These are the words. "Now, therefore, behold the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil concerning thee," and Jeremiah exclaimed from the depths of a sorrowing soul, "Oh, Lord, thou hast deceived me and I was deceived."

"It should be understood that dying effects no moral or spiritual change in a human being. They all take with them to the future life their consciousness, their

memories and their tendencies, and they retain them until they progress and unfold, becoming more Christ-like. To this end Jesus Christ we are told descended into hell (Hades) and preached to the "spirits in prison," and the fact of this preaching implies future repentance and progress.

Spiritualism has come to stay. It is the genuine gospel of the Christ. It is God's living witness of a future conscious existence. It reproves the erring, comforts the sick, and dries the mourner's tears, and is making rapid strides throughout the world. Archdeacon Colley, of England, is preaching it in unmistakable language from his pulpit. The vicar, or rector, of Emmanuel Church, Boston, America, is preaching the ministry of spirits and healing the sick through suggestion, will power and the laying on of hands. The philosophy of spiritualism is similar to the new theology of the Rev. Mr. Campbell. It is the same as the philosophy of Unitarianism. It is liberal Christianity in its pristine purity, and is destined to uplift humanity and usher in the millennial age of human brotherhood and a present heaven of peace and good will to men.—Yours, etc.,

J. M. PEEBLES, M.D.

9th April.

MRS. ALLEYN.

Passed to the Higher Life at Sydney, March 6, 1907.



MRS. ALLEYN.

It is as though writing of a beloved sister that mention must be made of the last days of Mrs. Alleyn and her work for Spiritualism. She left Melbourne a few months ago in search of health, but was called to the Great Beyond on March 6th, having during the month of February given some psychometric readings from the Spiritualistic platform at Leigh House, Sydney. Mrs. Alleyn was a born medium, although it was not until some twelve years ago, before her marriage, that Mr. Alleyn introduced her to a circle. She was able to understand then the spiritual visions she had seen since childhood, and which at last she ceased to tell her friends about as they could not understand her. Her future work on the platform was foretold and she took to the work in the most natural way and with abundant success. In Brisbane, Sydney, and Melbourne alike Mrs. Alleyn will be greatly missed, for she had made friends wherever she went. Mr. Minty, Hon. Sec. "Spiritualists' Advance and Research Society," Leigh House, Sydney, writes that a highly impressive funeral service was conducted at Rookwood Cemetery by Mrs. Weeks, Spiritualistic Missionary of Sydney. A white coffin covered with flowers and shorn of all gloomy trappings spoke of the earnest belief of her husband, family and friends in the brighter life on which the enfranchised spirit had entered. Very beautiful was the address given by Mrs. Weeks at the grave side. It reads as a purely inspirational

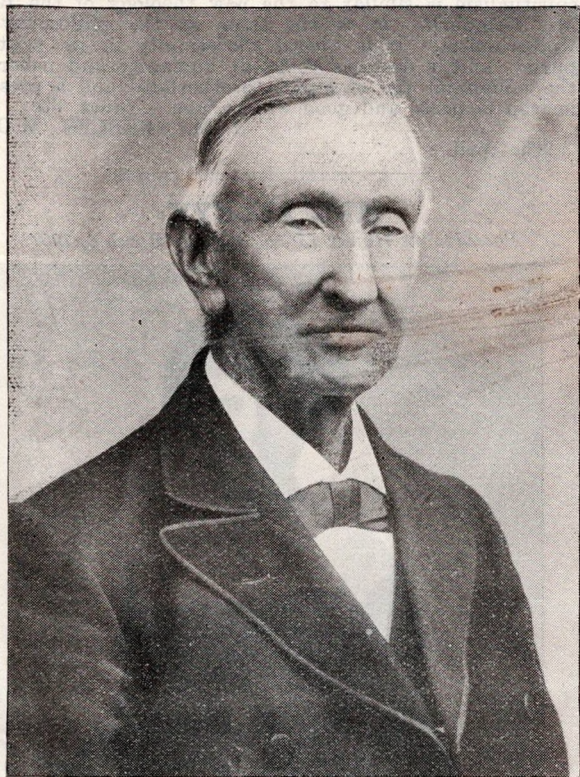
utterance and is a reflex of the love Mrs. Alleyn had drawn around in her too short space of life. It is to the sorrowing friends that the sympathy of those who knew and loved her is extended.

For herself she would say:

"I know when my soul speeds onward
In its grand Eternal quest,
I shall say as I look earthward—
Whatever is—is best."

DR. J. B. FUNNELL.

Born February 11th, 1828, at Lewes, Sussex, England. Passed to the Higher Life at Kadina, South Australia, on March 8th, 1907.



DR. J. B. FUNNELL.

It was a special request of Dr. Funnell made a few days before his passing over that his photograph, taken two years ago, should be sent to me and a few notes of his work regarding Spiritualism in South Australia. They were received as a precious legacy, for it would not be possible to find a stauncher advocate or a more generous helper to the cause than Dr. Funnell. This I know from personal experience and in the notes supplied by his friend he speaks of his untiring efforts in the interest of advanced thought generally in a district, moreover, where orthodoxy has a strong footing and every effort in an unpopular cause is severely handicapped. During his long life he had formed a large collection of spiritualistic literature, and his last wish to the friend, Mr. Mitchell, of Wallaroo Mines, to whom I am indebted for this information, was that he should endeavour to form a circle and the nucleus of a Spiritualistic Society to whom his books would be left as the foundation of a library.

It was about 42 years ago that Dr. Funnell left England through ill-health, his medical advisers informing him that he could not live more than 12 months unless he sought a more genial climate. He first settled in Queensland and shortly afterwards accompanied the Overland Telegraphic Party that erected the telegraph from Port Darwin to Adelaide as its medical practitioner. Shortly afterwards he began practice in Kadina and was most highly esteemed throughout the district where he resided for 35 years. In a notice of his passing over in the local press, which was full of eulogy and regret at the loss sustained, it is stated that Dr. Funnell left two sons, Mr. L. J. Funnell of Malvern, S.A., and H. B. Funnell, of Norwood, and two daughters, Mrs. Murley, of W.A., and Mrs. W. Ward, of Kadina. He had made his home with the latter for many years and there it was that his spirit passed the frontier. "He was a man of high rank in his profession, widely read and of modest pretensions," his friend tells me. Towards the last he

spoke of being in touch with the spirit-world, was anxious to be released as his work on earth was done and to attain the freedom that was awaiting him in the Great Beyond, where he would receive the greeting that awaits all those who are faithful unto death: "Servant of God, well done!"

A.B.

DR. HODGSON'S MESSAGES TO PROFESSOR HYSLOP.

In the February number of the Journal of the American Society for Psychical Research, Professor Hyslop gives the first of what promises to be a most interesting series of "Experiments with Mrs. Piper," in which communications from his late colleague, Dr. Hodgson, are the principal feature. "Before starting on the facts which are to serve as evidence of something supernatural in the communications," Professor Hyslop reminds the reader, "that he can give only the most trivial incidents. We are not engaged in recording and preaching about great revelations. The primary problem is the proof of personal identity." One thing that will be watched with interest by all who are trying to learn something of what mediumship is and why the majority of communications are of doubtful origin—misleading, contradictory, and untrustworthy—will be Dr. Hodgson's conclusions on the spirit side of life as to what is a trustworthy "light," the term used by the trance personalities. Professor Hyslop says, "to denote a medium." It will be remembered that in "The Smead case" recorded by Professor Hyslop in the August number of the "Annals of Psychical Science" that the fantastic pictures drawn of Mars and its inhabitants by Mrs. Smead, and her detailed descriptions, were said by "Rector," one of the leading controls of Stainton Moses, now with Mrs. Piper, to be unreliable. The so-called "light," as seen by us, "Rector" said, is not a light given from the spirit world at all. "The medium was not," he said, "consciously deceiving, but these messages were being produced through thought transference." That the medium had a faculty to some extent for receiving impressions telepathically from incarnate persons not discernable. In our long search for other "lights" than the one (Mrs. Piper) through which we now operate we find this unfortunately to be the case. So it is interesting as showing his continued interest in this perplexing subject to find Dr. Hodgson saying in answer to a friend's question if he would communicate through any other "light" than Mrs. Piper, "No; I will not, except through the young light. She is all right," referring to a medium Dr. Hodgson and Professor Hyslop had experimented with nearly a year before his death. This young lady had mediumistic powers, but was not a professional psychic. Dr. Hodgson added to his above statement that "as soon as he had recovered from the shock of death he had examined this case and found it all right." Much, therefore, may be looked for from Hodgson with his clearer spiritual vision regarding one of the most important aspects of modern Spiritualism, namely, the limitations of mediumship and the rarity, as Andrew Jackson Davis pointed out nearly half a century ago, of direct communication from the spirit world.

PROFESSOR HYSLOP'S COMMUNICATIONS.

Although Professor Hyslop does not conceal his own conviction of the reality of the intercourse he is having with Dr. Hodgson, he writes in the judicial way necessary for scientific investigators who may follow his researches. In a recent number of "London Light" is an excellent condensed report of this article of Professor Hyslop's, and as it contains the chief items, is here reproduced, as lack of space prevents a fuller notice of an article that covers fourteen pages in its original form. It may be said here that subscribers are entitled to these valuable publications of the American Psychical Research Society, and that letters should be addressed to Dr. J. H. Hyslop, 519, West 149th-street, New York,

U.S.A. Professor Hyslop begins by remarking that it is difficult to know what information he might have casually conveyed to her during eighteen years of experiment, so that she may now unconsciously reproduce it. He dismisses the idea that her mind may have "drawn telepathically into it the personality and memories of Dr. Hodgson previously to his death, and can at pleasure reproduce them and palm them off as spirits," with the remark "that anyone who can believe such a thing without an iota of evidence can believe anything." Fortunately, however, some of the instances seem to exclude all idea of previous knowledge on Mrs. Piper's part.

On one occasion Dr. Hodgson, controlling Mrs. Piper, said he had examined a case of communication through another medium, and "found it all right." This refers to a young lady whose father had carefully kept from her the knowledge of Dr. Hodgson's death; her control shortly afterwards stated that he had "seen Dr. Hodgson." Another statement by Dr. Hodgson through Mrs. Piper was that he had "told Myers we would talk nigger talk"; he afterwards corrected the name to that of Professor James. Professor Hyslop wrote to Professor James, who replied that he did not recall any such incident, but later on, in the course of conversation, he suddenly remembered that he (Professor James) had "several times told Dr. Hodgson that if he would only use a little tact he would convert their deific verbiage into nigger minstrel talk."

At another time, Dr. Hodgson, as control, referred to a meeting in connection with the formation of the new society, which he had been trying to arrange before his death, and which had been deferred until too late; he also alluded to his desire to publish a report with extracts about the spirit side of test experiments, and his theory in answer to some criticism from Mrs. Sidgwick. "Now," says Professor Hyslop, "it was a part of Dr. Hodgson's plan to have his reply to Mrs. Sidgwick's strictures on his report in 1899 ready for the first publication of the new movement." The plan for meeting to discuss matters had been quietly arranged between themselves, and was not known to Mrs. Piper.

At other times, in the midst of references to experiments which seemed to have been imperfectly remembered, this message came: "Do you remember writing me from the West about an experiment you tried to make while there? It was on the whole good." This is regarded by Professor Hyslop as important, and relates to a case in which "George Pelham" had given his name through a non-professional psychic who was not aware of the facts. References were also made to the stories which were current in the newspapers about Dr. Hodgson "returning"; he stated that he had tried to communicate through one medium besides the young lady already mentioned, and to send word that on reaching the "other side" he had "found things better than he hoped."

In some cases references were made to incidents which Professor Hyslop recalled with difficulty, and in two cases there were allusions to things unknown to him. For instance:—

"At one sitting Dr. Hodgson sent his love to Professor Newbold, of the University of Pennsylvania, and told me to ask him if he remembered being with him near the ocean beach. I inquired of Professor Newbold if this had any pertinence to him, and he replied that the last time he saw Dr. Hodgson was in the previous July at the ocean beach."

Again, Dr. Hodgson asked if Dr. Hyslop remembered a medium in Washington of whom he had just heard before he "came over," adding, "perhaps I did not write you about this." Some time later Dr. Hyslop met a gentleman in Washington who said that he had written to Dr. Hodgson a short time before his death about a man there who showed signs of mediumistic powers. Thus the allusion, which at first seemed unintelligible, was fully explained.

In conclusion Professor Hyslop insists that "these statements through Mrs. Piper are not due to chance," and that the facts "do not have an ordinary explanation." There need be no haste, he says, in the adoption of any special theory; it is the collection of similar phenomena that is at present the most important task.

From the London "Daily Mail" of February 24th the following account of the great public interest aroused in America and England by Dr. Hodgson's messages may be gathered.

The protagonists of psychic research in America are intensely excited over a message which one of them, Professor James Hyslop, late of Columbia University, claims to have received from Dr. Richard Hodgson, who, in December last, suddenly departed to that bourne whence no traveller is supposed ever to return.

Dr. Hodgson was secretary of the Society of Psychical Research. Some time before his death he made a faithful promise to Professor Hyslop as well as to Dr. Isaac Funk, the head of a publishing firm, that he would, if possible, return from the "other side," and acquaint them with his experiences. Dr. Funk has now written a bulky volume, entitled "The Psychic Riddle," on the efforts of Dr. Hodgson made to fulfil his promise.

According to Dr. Funk, the dwellers in spirit-land inhabit astral bodies and find the utmost difficulty in breathing in the stuffy atmosphere of the earth. Hence Dr. Hodgson was unable to remain long in the vicinity of Dr. Hyslop owing to difficulties of respiration.

He succeeded, however, through Mrs. Piper, a celebrated "medium," of Boston, in writing several messages to his terrestrial friend. He informed him that it was pleasant to die, that the severing of the soul from the body was accompanied by a shock which knocks everything out of the spirit-mind for a brief time, and that the voyage beyond was a delightful journey through etherial atmosphere.

Dr. Hodgson prayed that Dr. Hyslop would be able to understand him so as to help on the work of the society. Then he broke off the conversation owing to the intolerable stuffiness. Dr. Hodgson expressed the hope that his successor, as secretary of the society, would be a man who put more stress on the spiritual side than he did, while not neglecting the scientific side.

Dr. Hodgson declares that his present life is infinitely more satisfactory than his life on earth.

Dr. Funk and Dr. Hyslop are both convinced that the messages from Dr. Hodgson are a stupendous achievement, constituting a scientific demonstration of a future life. They are quite unconcerned at the triviality of the greater part of the messages which attribute Dr. Hodgson's respiratory afflictions to the terrestrial atmosphere. Moreover, Dr. Hodgson promised them to confound all scoffers by reappearing at a later period, when his soul is attuned to a higher key of spiritual existence.

AUCKLAND ASSOCIATION OF SPIRITUALISTS.

One of the most satisfactory reports ever presented to the above Association came before the Annual Meeting held on April 5th at Oak House. There is a large balance on hand to carry on the work during the forthcoming year, and 27 members were added to the roll. Speakers during the year were Mrs. Santos, Mrs. Loie F. Prior, Mrs. Lees, Mr. and Mrs. J. Hoskin, Mr. and Mrs. Cavelle, Miss Boyd, Mr. Aggers, and Mr. Hicks. The Hon. Sec., Mr. Lancaster, reports also four successful Socials and a large addition to the books in the lending library. The following are the officers for the ensuing year:—President, Mr. W. Aggers; Vice-Presidents, Mr. J. Hoskin and Mrs. Chapman; Hon. Sec., Mr. F. Lancaster; Treasurer, Mrs. J. Hoskin. Executive Committee, Miss Connor and Mrs. McGilroy. Librarian, Mr. Love.

SPIRITUALISM IN CLASSIC ANTIQUITY.

I remember to have read somewhere an amusing essay on "The Ignorance of the Learned." Some curious additions might be made to it in connection with the question of Spiritualism, concerning which an extraordinary amount of ignorance is being exhibited by nominally erudite persons; that is to say, by university professors and others, claiming to be good classical scholars. In the first place, they treat the subject as a science and philosophy of quite recent origin; and, in the second place, they ridicule and deride it, in apparent obliviousness of the palpable fact, that a belief in Spiritualism was universal among what may be properly called the flower of the human race; namely, the philosophers, poets and historians of the ancient Greeks, whose writings teem with narratives of phenomena identical in every respect with those which are incessantly presenting themselves to the students of Spiritualism at the present day. These were observed and recorded by men of remarkable genius, whose works have been recognised, for centuries past, as possessing the highest value and the greatest authority in relation to the subjects of which they treat. The writers of them are acknowledged to be the great beacon-lights of the human intellect, and their historical works are the accepted sources of all the knowledge we have acquired concerning the history of the countries in which, and the people among whom, they lived. The exceptional mental power of such men has never been, impugned; and yet the concurrent testimony borne by their writings to the great truths of spirit return and spirit communication is either studiously ignored, or contemptuously disregarded, as superstitions, by men of reputed scholarship and learning. "Superstitions"? Imagine men like Socrates and Plato, Aristotle and Thales, Homer and Simonides, Pausanias and Athenodorus, and fifty others whose names "shine like stars upon the forehead of time," being accused of superstition by men who are not worthy to loosen the sandals of the more illustrious of the ancients. The audacity and impertinence of such a proceeding stagger belief.

In adducing a series of proofs of the universality of the belief in Spiritualism held by the ancient Greeks, I am spared the trouble and the loss of time which I should have had to encounter in wading through a copious literature, by the patient and laborious researches of that distinguished journalist, Count Cesar de Vesme, in his admirable "Storia dello Spiritismo," in two volumes, published in Turin, ten years ago, and reviewed by myself in the "Harbinger," at the time the work first appeared. To him I am gratefully indebted for the facts I have condensed in what follows:—

Plato speaks of spirits as intermediaries between the gods and mortals; and it must be remembered that the gods of classic Greece were the deified spirits of departed men and women of conspicuous distinction during their earthly lives. Pindar and Menander both assert that each of us has his or her tutelary daimon, or guardian spirit. The great epics of "the blind old bard of Scio's rocky isle," abound in narratives of psychic phenomena. Plutarch speaks of both good and evil daimons. Thales describes the universe as full of spirits, who are not only the spectators of our actions, but are capable of divining our very thoughts. Epimenides acknowledged that his writings were inspired by spirits. Pythagoras and his disciples had cultivated the faculty of inner vision to such an extent that they were greatly astonished, according to Aristotle, when they heard other people profess their inability to discern them; and the great Stagyrite himself was threatened with a legal process for seeking to communicate with the spirit of his deceased wife. Pausanias was haunted by the spirit of Cleonides, whom he had put to death. Cimon, the father of Miltiades, the hero of Marathon, made a journey to Heraclea, for the purpose of consulting the spirit of a beloved sister. Periander, who is usually placed among the Seven Sages of Greece,

visited a famous temple in order to consult the spirit of his deceased wife. The philosopher, Athenodorus, having bought a house in Athens, was disturbed every night, when he sat down to his studies, by the sound of chains clanking on the paved floor. Looking up, he saw an old man, very sad in countenance, and laden with fetters, who beckoned to him to follow him. Taking up a lamp, he did so, and was conducted by the spirit to a court yard, and having pointed to one particular spot, the phantom disappeared. He communicated the incident to a magistrate, who caused an excavation to be made, and not far from the surface a skeleton in fetters was discovered. It received honourable burial, and Athenodorus was no more disquieted.

A similar fact is recorded by Lucian, as having occurred to the philosopher Antigonos, in a haunted house in Corinth. Simonides, the poet, author of a hymn in honour of Castor and Pollux was seated at table one day, when he saw the spirits of both in the street outside, motioning to him to quit the house. He did so, and a few minutes afterwards, the roof of the dining hall fell down, destroying the other guests who remained in it. The figure of Esculapius appeared to Aristotle in a temple, and healed him of a disorder he was suffering from. At Leuctra, Pelopidas, the Theban general, beheld the spectre of Scebacius near his tomb, who foretold the victory which he presently achieved. Tacitus relates some extraordinary psychic phenomena, witnessed in Jerusalem just before the capture of that city by the army of Titus. According to both Pausanias and Plutarch the spirit of Theseus was seen marching in the van of the Greek army at the glorious victory of Marathon, while that of Erechtheus was likewise beheld brandishing a huge ploughshare. These apparitions were such notorious matters of fact that, after the victory, the conquerors erected a temple in the honour of both, and Miltiades, the Athenian General, not only attributed his triumph to their intervention, but in all his subsequent military enterprises he invoked their assistance. Herodotus, who is now admitted to be the most truthful of historians, and Diodorus Siculus, both affirm that when Xerxes laid siege to Delphi, and the Delphians fled from the city, they were forbidden by a medium to remove the treasure, and they themselves took refuge on the summit of Mount Parnassus. When the Persians approached the temple of Minerva Pronaea, two crags broke away from the mountain and fell upon them with a great crash, killing numbers, and a tremendous war cry issued from the temple, and the enemy, panic stricken, turned and fled. The Delphians came down from their place of refuge, and headed by the commanding figures of two spirits, those of the heroes Phylacus and Antonous, they fell upon the fugitives, slaying them and chasing the survivors into Bœotia. The rocks were seen by Herodotus when he visited Delphi fifty years later. A somewhat similar interposition of spiritual agencies occurred in 278 B.C., when the Gauls of the Danube invaded Greece. They attempted to sack Delphi, but a terrific hurricane burst over them, accompanied by an earthquake, which shook great masses of the mountain upon them, and they fled in wild confusion, their leader committing suicide.

I have already made mention of Epimenides, a Greek poet and philosopher, who was the contemporary of Solon, and is said to have lived to the age of 154, and to have fallen asleep for a long term of years, his awakening from which Goethe has made the subject of his poem entitled *Das Epimenides Erwachen*. Of them I find the following interesting particulars in Dr. Peebles' "Seers of the Ages."

"He possessed the remarkable power with which certain media of our own day are gifted, that of leaving his body, and, conducted by immortal guides, visiting friends gone before, vast galleries of art, and the magnificent temples of the ascended sages of antiquity. These trances continued so long, and he revealed such strange truths upon returning into the mortal tenement, that he was held in high repute—

almost revered among the Athenians, and at death they gave him a place among their gods. His feelings, while in an inspirational condition, he described as most delightful. After his inner vision was more thoroughly opened, he declared that Plato, Demosthenes and Sophocles often stood at the foot of his couch and conversed with him. All through his marked career, immortal daimons seem to have accompanied him, to whom he owed not only his health, but much of his wisdom." J.S.

THOUGHT READING.

NEW EXPONENTS AND "THE ZANCIGS" AT THE GRAMAPHONE.

It is probable that the excitement produced in England by the remarkable powers of "The Zancigs" will be still further maintained by the advent of "A Miner and his Daughter" as exponents of this psychical gift. Their portraits are in a recent number of the "Illustrated Mail," London, and some account is given of their exhibition at the Hackney Empire Theatre, London, and of the accidental discovery nine years ago of their power. The father, Albert Retsill, is a miner employed at the Oaks colliery, Barnsley, Yorkshire, and his daughter is 15 years of age, employed at a brass finisher's shop in Sheffield until the gifts of herself and father shown in a semi-public way to friends and at amateur performances were heard of by Mr. Tom Norman, a well-known entrepreneur. The father appears as a typical mine worker, with a choker round his neck, wearing heavy boots, and "makes a strange figure," we are told, "as he moves among the fashionably dressed people in the stalls of the theatre. On the stage sits his daughter blindfolded. A pleasant faced girl with abundant hair hanging down her back, dressed in an ordinary blouse, a dark skirt, and wearing heavy Lancashire clogs." After recording similar readings to "The Zancigs," the report says that Retsill informed the representative of the "Illustrated Mail" that he had six children, but only Myra has this power of reading my thoughts. We discovered Myra's ability quite by accident when she was nine years old. . . . I cannot tell you the secret of her power, simply because there is no secret. It was simply a discovery of Myra's powers, and I can offer no explanation.

WHAT ELLA WHEELER WILCOX SAYS OF "THE ZANCIGS."

To all who have had any personal experience of telepathy "The Zancigs" have simply expounded a fact in psychical experience that has been attested for nearly twenty years by scientific enquirers, and the Psychical Research Society first announced that telepathy was one of Nature's laws not yet understood. Myers, as we know, makes it the basis of all spiritual intercourse, and devotes a large portion of his "Human Personality" to evidence of its reality. So it is gratifying to read in the "Daily Mail" a letter which corroborates Myers' conclusions from the pen of that delightful and gifted writer, Ella Wheeler Wilcox. It runs as follows:

To the Editor of the "Daily Mail."

Sir,—I notice that one of your correspondents in speaking of the marvellous telepathic tests given by the Zancigs, remarks that it has no spiritual bearing.

I have the pleasure of knowing the Zancigs personally, and have subjected them to tests, in which, of course, they never failed.

In a separate room Mrs. Zancig instantly described objects shown to Mr. Zancig by me, and read personal letters and gave addresses on personal cards.

Mr. Zancig assured me that there was no mystery in his work—it was simply the fulfilment of a law, followed with patience and care—the human law of concentration.

That two human beings can produce such startling results, however, by concentrating in telepathy is an important event for the human race, for it strikes me that it has a distinct spiritual bearing. Mrs. Zancig proves that the human mind can see and hear without the aid of eyes or ears.

This one fact is of enormous value to science—if science is not too egotistical or dull or stupid to accept it.

Once proven that the mind can see and hear without the aid of the bodily organs, there is a very reasonable conclusion that it continues to see and hear after the dissolution of the body. So it seems to me that the Zancigs are the "missing link" between science and spirituality, and that their performance should no longer be spoken of as a "clever turn," but regarded in the light of a great scientific truth, proven beyond question.

ELLA WHEELER WILCOX.

Rome, Italy.

"The Zancigs" also received a personal letter from Ella Wheeler Wilcox, which appeared also in one of the daily papers. "Dear friends," she begins:

"I congratulate you on all you are doing to help enlighten the world. You are the golden links between earth and the spirit realms. You should be pensioned by Science, and made the study of all the scientific world. You have proved the fact that the mind is independent of the eyes and ears—that it can see and know without the aid of a bodily organisation. That one fact proves the immortality of the spirit."

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Dr. Peebles' visit to Melbourne has been the chief feature of the month of April and he was the eloquent speaker at the *Conversazione* held on April 8th, his subject being "Mediumship." At the *Conversazione* to be held on May 13th Dr. Peebles will speak on "Reincarnation," a subject which is sure to prove attractive. A most enjoyable evening was spent on April 8th with the usual programme of songs, recitations and piano solos.

Mr. Donahay's Conference Class has been continued each Sunday morning at V.A.S. Rooms at 11 for the discussion and consideration of the higher problems of Spiritualism.

During May séances will be held at the V.A.S. Rooms by various mediums, the dates of which can be seen in our advertising columns.

Dr. Peebles' lectures will be continued at Austral Hall every Sunday evening at 7. Subjects on cards and in daily papers. Every Wednesday evening at V.A.S. Rooms Dr. Peebles will also lecture at 8.

MELBOURNE P.S. LYCEUM.

Successful meetings have been the rule during the month, but the most important of all was the 59th celebration of the Anniversary of Modern Spiritualism on Sunday, April 7th. The hall was decorated with flowers, and on the walls were hung the portraits of many past workers. Dr. Peebles gave the morning address, which was full of inspiration and aspiration. Afterwards he dedicated the infant daughter of Mr. and Mrs. J. Macleod Craig. A most attractive musical programme and the presence of many children made the session a memorable one. In the afternoon Mr. J. Macleod Craig gave the address, followed by clairvoyance. Much satisfaction is expressed at Mrs. R. E. McLellan being able to take office again as Conductor of the Lyceum. She has also given several addresses at the evening meetings during the month. Friends of the cause, in Melbourne especially, are urged to send their children to the Lyceum where teachings of the highest spiritual order are given combined with exercises for physical development. Morning addresses have also been given by Mrs. M. A. Redfern and Mr. Langridge.

NEW ZEALAND FEDERATION OF SPIRITUALISTS.

In the June number of the *Harbinger of Light* will appear a group of the delegates to the first conference.

Buy your Piano & Organ from

Carnegie & Sons

106 Elizabeth St.

SOLE AGENTS FOR THE

Ronisch Pianos
Gors & Kallmann Pianos
Bell Organs
Stella Musical Boxes
and the
Angelus Piano Player.



CASH or TERMS, FROM 20/- MONTHLY. Inspection Invited.

CHURCH OF SPIRITUAL SEERS.

Several changes in the officers of the above were made at the recent quarterly meeting, Mr. T. Downs, Corresponding Secretary, writes: "Dr. Zillmann was elected President, Mr. J. Fairbank Vice-President, and Madame Marguerite Hon. Secretary. Some beautiful gifts and a framed address were presented to Mrs. E. Schutze, who returns to Melbourne, in recognition of her valuable services on the platform of the Church of Spiritual Seers and the Sydney Association of Spiritualists."

NEWTOWN SPIRITUALIST ASSOCIATION, SYDNEY.

Mr. Toogood, Hon. Sec. of above, reports very large attendances at their meetings and a most promising outlook. Visitors to Sydney should not fail to pay a visit to this flourishing Association.

No other reports had reached the office when going to press. Secretaries will kindly remember that these must be received by the 20th of each month.

To Correspondents.

Communications intended for this Journal, should be written legibly in ink, and on one side of the paper only.

PSYCHIC EXPERIENCE AT THE ANTIPODES.

To the Editor of the "Harbinger of Light."
Dear Madam,—Although the daily and weekly leading journals of Melbourne and other Australian cities publish constantly well-authenticated cases of spirit phenomena, still their leading columns are occasionally filled with almost frenzied denunciations concerning Spiritualists and all who are superstitious enough to believe in any psychic phenomenon whatever. But the following incident having happened at Christchurch, N.Z., and to a gentleman well known in the colonies is worth recording in your columns. An English doctor, an M.D. of London and Edinburgh, was staying at the leading hotel in Christchurch last Christmas whither he had journeyed with an English friend whom he had accidentally met at the last Melbourne Cup meeting, and whose estate joins the doctor's near a village in Surrey, named Frensham. About midnight on Christmas Eve the doctor suddenly awoke and saw standing at the foot of his bed one of Frensham's oldest inhabitants—a storekeeper named Jock Sturt, who was well-known both to the doctor and his companion. "How in the world," asked the astonished doctor, "did you get here, Jock?" "Oh," replied Jock, "I've gone at last." "Nonsense, man," said the doctor, who could not realise that so exact a counterpart of Jock was not that individual in the flesh. "What was the cause, Jock?" queried then the medico. "Same old complaint," replied the visitor and disappeared. At breakfast next morning the medico related his remarkable experience to his friend, asking him as he was about to return to England to make inquiries about Jock, and to let him know. About six weeks later, and before the returned traveller had time to write, the doctor received a mail from Frensham, including papers which contained the notice of the storekeeper's demise on the night of December 24th, when he appeared to the doctor. Psychism seems to run in the doctor's family, as his brother, a Cambridge Wrangler, and well known in Melbourne commercial circles, has had many startling experiences of this kind, some of which he related to a prominent member of the English Psychical Research Society. Well authenticated cases like the above, and others, which flood leading publications, all over the world, as well as the testimony of many of the world's scientific leaders, should be sufficient to prove that the well-attested facts of Spiritualism are worthy the consideration of all who claim to be independent thinkers.—Faithfully yours, "RAPPORT."

PERSONALS.

Cavalier James Smith and Mrs. Smith celebrated their golden wedding on April 11th, which was also the 67th anniversary of this distinguished littérateur's entry—in 1840—into journalism as editor of the "Country Press," Herts, England. Although no formal festivities were arranged, Mr. and Mrs. Smith were kept busy with a stream of callers, and there was a shower of welcome letters and telegrams from far and near. By the last mail a second and cheaper edition of "The Secret of the Sphinx," by James Smith and J. Wrenn Sutton, arrived. It is on sale at Miss Hinge's Book Depot, at 3/6 cloth and 2/6 paper binding respectively, postage 5d. Mr. Smith has two more volumes on the stocks, namely, "The Letters of Junius," and "The Dark Lady in Shakespeare's Sonnets." He is an authority on both of these subjects, and the books will be looked for with interest.

Mr. W. C. Nation, editor of "The Message of Life," Levin, New Zealand, has recently been gazetted Registrar for Marriages in connection with the Spiritualistic Association of Levin. He is the second layman thus qualified in New Zealand, Mr. W. McLean, President of the Wellington Spiritualists' Association, having been similarly appointed last year. This is a step from ecclesiasticism and towards rational organisation that should be warmly welcomed and imitated where possible.

Dr. Crapsey, recently expelled from Episcopal Church, Rochester, U.S.A., for heresy, after 28 years faithful work, is now lecturing at the Lyceum Theatre in that city every Sunday evening to crowded houses. B. F. Austin says in "Reason" that the Doctor is scoring the "Old Theology without mercy."

Mr. E. W. Cole, of the Melbourne Book Arcade, is one of those septuagenarians who grow younger as the years roll by. His Almanac for 1907 is pronounced by the press to be one of the best of his many publications. The first large edition was exhausted in a few days, and a second one was announced for end of April, which at its price, f.d., is sure to go like wildfire.

Mr. T. C. Lothian, publisher, of Melbourne, has just issued a collection of the gems of Ella Wheeler Wilcox's Poems. It is a fascinating book, with two portraits of this gifted woman. This is on sale at Cole's Book Arcade, Miss Hinge's, and other booksellers, at 1/6.

Ancient Occult Talismans, Gazing Stones of Onyx, Sardonyx, etc.

Large collections of Coins and Antiquities from recent excavations in Egypt and Greece.

Prices on application to—

MR. ISIDORE KOZMINSKY,

The Royal Anthropological Society of Australasia,

7 Lincoln's Inn Chambers,

Elizabeth Street, Sydney.

CHAS. A. GASSON, D.M.,

Chromopath, Herbalist, and Psychic Diagnostician.

Diseases skillfully treated on the latest Scientific Principles.

No Crude Herbs Prescribed.

By a Scientific Process I extract from the Herb and administer the active medicinal principle only, thereby rejecting all CRUDE and DELETERIOUS SUBSTANCES which enter so largely into the present method of prescribing Herbs.

Letters containing Lock of Patient's Hair will receive prompt attention.

Fee, 10/-. Hours of Consultation, 9 a.m. till 6 p.m. daily.

"Ormiston," 20 Brunswick St., East Melbourne
(Opp. Eye and Ear Hospital.)

PROGRESSIVE THOUGHT LIBRARY LTD.,

5 Moore Street, Sydney, N.S.W.

Scientific, Philosophic, Occult, Health, Progressive, or New Thought, and General Literature for Sale.

Also in Circulating Library

At 5 MOORE STREET, SYDNEY, N.S.W.

Book Lists sent Post Free.

Printed by J. C. Stephens, at his Office, 146 Elizabeth Street, Melbourne, for Annie Bright, and published by her at Austral Buildings, Collins Street, Melbourne

A REMARKABLE OFFER.

Ascertain the possibilities and opportunities of your life by means of Astrology. Send Date of Birth and Postal Note or Stamps for 1/- and Postage for a

Test Horoscope of 5 large pages

calculated and written by R. Herschell, who has written Horoscopes for the late Hon. W. E. Gladstone, Cecil Rhodes, and several thousands of the public. **Money returned if Horoscope incorrect.** *Referee says:*—"The Prince of Living Astrologers."

Address:

R. HERSHELL, "Woodville," Mont Albert, Melbourne.

THE ASTROLOGICAL MAGAZINE.

Published monthly in English, containing the most valuable information.

ANNUAL SUBSCRIPTION:

Australia and England - - - 7 shillings.
America - - - - - 2 dollars.

Horoscopes Read, Reasonable Fees. Address Editor, B. SURYANARAIN ROW, B.A., M.R.A.S., Madras, India.

"PROGRESSIVE THOUGHT."

An interesting Monthly Publication on Occultism. The Problems of Every-day Life. Character Building. Health, Happiness, Prosperity, and how to attain the same.

It advocates all that tends to make life Bright, Joyous, and Beautiful.

4d. or 4s. per year; Post Free Australia and New Zealand. Other countries, 5s. per year.

Address: H. CARDEW, 5 Moore St., Sydney, N.S.W.

MR. J. WRENN SUTTON,

Psycho-Therapeutist.

Specialist in Diseases of the Brain and Nerves. Cures Hallucinations, Melancholia, Hysteria and Obsessions, and all those mysterious nervous disorders which baffle the skill of the ablest physicians. Psychic Diagnosis, 10/6.

Country Patients send Lock of Hair and Fee.

62 Eastern Arcade, Bourke St., Melbourne.

MISS E. R. HINGE,

117 Collins Street, Melbourne (2nd Floor.)

IMPORTER OF SPIRITUALISTIC, PROGRESSIVE, NEW THOUGHT, AND OCCULT LITERATURE.

NEW BOOKS AND NEW SUPPLIES.

	Price.	Post.
Talks with the Dead. Illustrated with Spirit Photographs. By John Lobb, F.R.G.S.	3 6	3
A Modern Marvel, Spirit Photography. By Will Phillips...	0 4	1
Mental Healing. By L. E. Whipple. Fifth and enlarged edition ...	7 6	7
Experiences in Self-Healing. By Elizabeth Towne ...	2 6	2
Brotherhood of Healers. By Jas. Macbeth ...	1 6	2
Perpetual Youth. By Eleanor Kirk ...	5 0	4
Human Radiations. "N." Rays. By E. Romilly ...	1 6	1
Your Mesmerical Forces and How to Develop Them. By Frank H. Randall ...	4 0	3
The Practical Hypnotist. By Jas. Coates ...	1 3	2
Mind Reading. A Course in the Art ...	4 0	2
Psychometry. Its Science and Law of Unfoldment. By J. C. F. Grumbine ...	2 6	2
Easy Lessons in Occult Science. By J. C. F. Grumbine ...	2 1	2
How to Remember Past Lives. A Special Series of Teachings ...	4 0	1
The Sixth and Seventh Books of Moses. The Wonderful Arts Translated from the Ancient Hebrew ...	5 0	3

VACCINATION.

Why Vaccinate? By H. W. Whiston ...	0 9	2
The Protest of an Anti-Vaccinist. By E. Cor ...	0 9	2
The Great and Growing Question of Vaccination	0 6	2

STANDARD WORKS ON SPIRITUALISM.

By HUDSON TUTTLE.

The Arcana of Spiritualism. A Manual of Spiritual Science and Philosophy ...	6 0	6
Mediumship and Its Laws ...	2 0	3
The Evolution of God and Christ Ideas ...	6 0	6
From Soul to Soul. By Emma Hood Tuttle ...	4 6	6
Asphodel Blooms. By Emma Hood Tuttle ...	4 6	6



MEYERS' HERBAL INDIGESTION PILLS.

Cure Indigestion, Constipation, Biliousness, Flatulence, Sluggish Liver, Inactive Kidneys, and all symptoms of Dyspepsia. BOXES—1/6.

J. MEYERS,
BOTANIC DRUGGIST & CHEMIST,
Specialist in Herbal Remedies. Consultation Free.

Botanic Pharmacy: 7 & 9 Eastern Arcade, Bourke-st., Melbourne.

T. DOWNS,

Medical Clairvoyant and Psychographist.

Diseases Accurately Diagnosed.

Persons at a distance send lock of hair or letter. Fee, 10/6.

Address:

242 PARRAMATTA RD., PETERSHAM, SYDNEY, N.S.W.

Agents for the Sale of the "Harbinger":—

- Melbourne—E. W. Cole, Book Arcade, Bourke-st.
- " Miss E. R. Hinge, 117 Collins St.
- Præhran—Beck Bros., 128 Greville Street.
- Castlemaine—Miss Vale.
- Bendigo—Mr. H. Hampton, View Point.
- Williamstown—J. Berriman.
- Kerang—Mr. Paul Cadush.
- Sydney—Messrs. Turner & Henderson, 16 Hunter-st.
- " "Progressive Thought" Office, 5 Moore St.
- " Balmain, E. —W. Adam, 53 Darling-st.
- " Croydon.—Mr. Robert East, 7 South Crescent.
- Bathurst N.S.W.—L. D. Marshall, Howick-st.
- Newcastle Mr. Vale, Hunter-st. West.
- White Cliffs—Mr. T. Walsh.
- Adelaide—W. C. Rigby, King William-st.
- Christchurch, N.Z.—J. H. Fabling, Buccleugh-st.
- Auckland, N.Z.—Mrs. Hoskin, Oak House, Hobson St.
- " " R. E. Finch, 156 Queen-st.
- " " J. H. Graham.
- " " Miss Renouf, Sydney Bazaar, Pitt-st. Buildings
- Masterton Mr. T. N. Holmes, Queen-st.
- Dunedin Mr. Geo. Gibbs.
- Reefton E. J. Scantlebury.
- Gisborne Mrs. K. Warburton.
- Wellington Wellington Association of Spiritualists, Reg. Robert Holliday & Co., Lambton Quay.
- Perth, "W.A."—T. W. Jones, 353 William St.
- Brisbane—Gordon & Gotch.
- " Messrs. Thompson Bros., Chancery Buildings.
- " J. H. Thompson, 80 Queen-st.
- Boston, U.S.A.—"Banner of Light" Publishing Co.
- Launceston, Tasmania—A. W. Birchall, Central Brisbane st.

No liability recognised by the Proprietor without the production of the Office Receipt.

Agents wanted for all parts of Australia and New Zealand.

TO ADVERTISERS.

OWING to its large and increasing circulation among thoughtful and intelligent people of all classes throughout the Commonwealth and New Zealand, "THE HARBINGER OF LIGHT" has become an exceptionally valuable medium for Advertisements.

PREPAID ADVERTISEMENT RATES—NETT PRICES—
ONE INCH SPACE, one insertion, 4s.; 3 insertions, 9s.
6 insertions, 15s.
FRONT PAGE 5s. per inch.

R. J. POULTON, CHEMIST.

119 BOURKE ST., MELBOURNE.

ESTABLISHED OVER A CENTURY.

Prescription formulas for every variety of Disease; fully tested by actual practice. Sufferers placing their cases in my hands are fairly treated, and cured at a very small charge. My practice is so extensive that I have no necessity to keep people on a string.

I have a pill
For every ill,
A balm for every pain.

"The Annals of Psychological Science."

A Monthly Journal devoted to Scientific and Experimental Research in the Phenomena of Spiritism.

Price, in England, 1s. 2d., or 10s. per annum, Post Free.

„ in Australia and America, Single Copies 1s. 3d.; 1s. 5d. Posted.

„ „ „ 12s. per annum; 14s. Post Free.

Directors: DR. DARIEX; PROFESSOR CHARLES RICHEL.

Committee:

SIR WILLIAM CROOKES.
CAMILLE FLAMMARION.
PROFESSOR CÆSAR LOMBRÖSO.
MARCEL MANGIN.
DR. JOSEPH MAXWELL.

SIR OLIVER LODGE.
PROFESSOR ENRICO MORSELLI.
DR. JULIEN OCHOROWICZ.
PROFESSOR FRANÇOIS PORRO.
COLONEL ALBERT DE ROCHAS.

DR. A. VON SCHRENCK-NOTZING.

Editors: LAURA I. FINCH (*English Edition*), CÆSAR DE VESME (*French Edition*).

PRINCIPAL CONTENTS. Second Year—January-December, 1906.

A Study on Changes of Personality: The Case of Juliette.
By Colonel Albert de Rochas.
Obituary: Dr. Richard Hodgson.
Apparitions of Deceased Persons at Death-beds. By Ernest Bozzano.
Experimental Telepathy. By Miss Hermione Ramsden.
The Work of "Amateurs" and the Work of "Savants."
By Cæsar de Vesme.
Some Reflections with regard to the Phenomenon called Materialisation. By Dr. Charles Ségard.
Polemics on the Phenomena at the Villa Carmen, Algiers.
By Professor Charles Richet and M. Cæsar de Vesme.
Concerning the Criticisms on Professor Charles Richet's Algerian Experiences. By Dr. Maxwell.
Concerning Fraud in Mediumship and a Suggested Remedy.
By Mme. Laura I. Finch.
The "Haunted Houses" I have Studied. By Professor Cæsar Lombroso.

On the Transparency of the Animal Body to Electric and Light Waves; by Dr. Elmer Gates.
Cæsar Lombroso and Supernormal Psychology. (With photograph.) By Ernest Bozzano.
The Smead Csse. (Illustrated). By Prof. James H. Hyslop.
Experiences of Bilocation. By Mlle. Alma Hæmmerlé.
Mrs. Piper and the Subliminal Consciousness. By Ernest Bozzano.
Miller in Parris: The Report of a Seance for Materialisation.
The Future of Psychology. By Prof. Ch. Richet.
The Apparition of a Deceased Person. By M. Camille Flammarion.
The Hâtha-Yoga and Râja-Yoga of India. By Mrs. Annie Besant.
A Recent Series of Automatic Writings. By Mrs. Verrall.
Further Seances with Miller in Paris. By M. Cæsar de Vesme.

Premonitory Dreams, Telepathic Incidents, Seances with Various Mediums, etc.

Agents for Australia—G. ROBERTSON & CO., Melbourne, Sydney, and Brisbane.

Miss E. R. HINGE, 117 Collins Street, Melbourne.

110 St. Martin's Lane, Charing Cross, W.C., London.

Just Published.

PRICE 1/-

A REMARKABLE THESIS ON CHRONIC

ASTHMA

Giving astonishing facts about this distressing disease hitherto unknown to Medical Science, and clearly showing how it is caused and how even the most inveterate, long-standing, or hereditary cases can be completely cured WITHOUT DRUGS or CHEMICALS. Posted to any Address for 1s. in Stamps of any State. Address:

H. E. KUGELMANN & COMPANY,

14-16 QUEEN-ST.,

MELBOURNE, VICTORIA,

AUSTRALIA.

THE HARBINGER OF LIGHT.

AUSTRALIAN EXPONENT OF SPIRITUALISM AND ADVANCED THOUGHT,

(Now in its Thirty-seventh Year of Issue.)

Subscription, Commonwealth and New Zealand, 5/6; Great Britain, 6/-; America, 1 dollar 50 cents a year. Single Copy, 6d. All Subscriptions strictly in Advance.

No receipts recognised but the publisher's official one.

Published by ANNIE BRIGHT, Austral Buildings, Collins Street E.

The "Harbinger" may be obtained bound 2 vols. in one at 12/6.

September, 1904, to August, 1906, now ready.

Do you want to Talk to your Unseen Friends?

USE

The Psychograph or Dial Planchette, or Planchette,

With latest improvements, 6/-. Posted, 7/6.
Planchettes from 3/-, 4/- & 5/-. Postage, 6d.

E. R. HINGE, 115 COLLINS STREET, MELBOURNE

W. H. TERRY,

Attends at

AUSTRAL BUILDINGS,

117 COLLINS STREET, MELBOURNE,

MONDAYS and THURSDAYS, 10 to 4.30.

Photo. reproduction of a remarkable "Apport" brought to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey.



It was among the earlier sittings with Charles Bailey that the above Leopard Skin, measuring 6 feet 8 inches from shoulder to end of tail, and specially photographed for this issue, was brought. It has lain since on a couch in Mr. Stanford's office the wonder and admiration of those who inspect the large collection of apports which now form quite a museum in themselves. No notice was given previously that anything specially interesting was to be expected, and the skin was dropped down heavily on the centre of the long table at some distance from the medium. It was folded, and on being unwrapped became at once an object of special interest, its bulk and stiff texture making it a remarkable object lesson for unbelievers. As is so often stated in these columns science is teaching what spiritual

seers like Prentice Mulford are never weary of reiterating that matter is but spirit materialised for a season. Gerald Massey, through close touch with mediumship, was able to bring matter and spirit into clearer view as in the following beautiful stanza :

"What you call matter is but as the sheath,
Shaped, even as bubbles are, by spirit breath.
The mountains are but firmer clouds of earth
Still changing to the breath that gave them birth.
Spirit aye shapeth matter into view,
As music wears the form it passes through.
Spirit is lord of substance, matter's sole
First cause, formative power, aed final goal."